

the Chaplain

In this issue:

- PREJUDICES AND THE PEACE Senator J. W. Fulbright
MAN AND THE ATOMIC BOMB Richard M. Fagley
THE WAY TO SPIRITUAL POISE Ch. Wm. F. Butler
THE CHAPLAIN AND THE SINNER Ch. E. E. Ackerman
THE WHEEL THAT SQUEAKED Ch. Eugene A. Turner, Jr.
ANOTHER POINT SYSTEM Ch. Ernest L. Brandis
ARE THEY TURNING TO RELIGION? Ch. Willard S. Smith
THE CONDITIONS OF PEACE Ch. Lawrence D. Graves

Also:

- ILLUSTRATIONS • QUOTES • READING LIST
BACKFIRE • FINALLY, BRETHREN • PERSONALS
THOUGHT-STARTERS • HUMOR • WORK METHODS

VOLUME 2
NUMBER 11

A TRADE JOURNAL FOR PROTESTANT CHAPLAINS

Published co-operatively by

GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS

1137 Woodward Building, Washington 5, D. C.

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CO-OPERATING AGENCIES: Federal Council of the Churches of Christ in America; International Council of Religious Education; World's Christian Endeavor Union; National Council of the Young Men's Christian Association; United Council of Church Women,

Distributed free of charge
to chaplains of above churches

Subscription rate to others:
25¢ per copy. \$2.00 per year



Address all communications affecting this magazine to Editor, THE CHAPLAIN
1700 Sansom St., Philadelphia 3, Penna.

ember, 1945

VOL. 2



NO. 11

Articles

PREJUDICES AND THE PEACE	Senator J. W. Fulbright ..	2
MAN AND THE ATOMIC BOMB	Richard M. Fagley	5
THE CHAPLAIN AND THE SINNER	Ch. Edgar E. Ackerman ..	13
ANOTHER POINT SYSTEM	Ch. Ernest L. Brandis	19
ARE THEY TURNING TO RELIGION?	Ch. Willard S. Smith	21
THE CONDITIONS OF PEACE	Ch. Lawrence D. Graves ..	26

Sermons

THE WAY TO SPIRITUAL POISE	Ch. Wm. F. Butler	9
THE WHEEL THAT SQUEAKED	Ch. Eugene A. Turner, Jr. ..	17

Departments

THEY SAID IT!	12	ILLUSTRATIONS	37
CLASS IN HOMILETICS	16	BACKFIRE	40
TOWARD A LASTING PEACE ..	29	PERSONALS	42
THOUGHT-STARTERS	34	FINALLY, BRETHREN	46

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- Some 'war surpluses' we must liquidate if peace is to last

Prejudices and the Peace

By SENATOR JAMES W. FULBRIGHT

(U. S. Senator from Arkansas, member, Disciples of Christ Church)

ONE of the Congressmen who recently visited the European battlefields showed me a Nazi pamphlet which had been given him by an American officer. "Warum Erlaubt Gott Dies?" ("Why does God permit all this?") is the way the Nazi author began his article.



This same question has come to many of us during the war, and it was driven deeper into our minds and hearts when announcement was made that the basic energy of the universe, the fission of the atom, had been unleashed against Hiroshima and Nagasaki. Even von Ribbentrop remarked that "Now no one will be so stupid as to start a war."

I do not wish to discuss the merits of pacifism, for I think it is obvious that the alternatives of pacifism or war against a slave world of Buchenwalds and Dachaus leave those of us who have faith in our Christian civilization but one choice. Fortunately that choice was precipitated in time and the forces of aggression have now been shackled.

What of the future? Will God permit all this again? We realize, I think, that another war, opening

what Senator Vandenberg described as "the laboratories of death," could conceivably destroy what is often called Western culture—and, in fact, our civilization. Most of us recognize that war may be controlled only through a system of mutual security, and yet I wonder if the American

people, and all people, recognize that the price of peace is high, that adjustments and temporary sacrifices must be made. Unless we are prepared to make these payments for peace, we might as well recognize now the futility of the San Francisco Charter.

I

There is a material cost to peace—one, however, which will be far less than the material cost of war. But, in addition to this, there are other adjustments and sacrifices which must be made and which may prove more painful to many of us than the payment of gold.

We must give up some of our most cherished prejudices if we are to work in harmony with other nations. Having had little to do with other peoples of the world, most of us find it difficult to believe that there are other human

beings in the world, particularly in the United Nations, who are quite like us in their instincts, their desires, their hopes and their fears. We have built up, through the years of our isolation from the world, a suspicion and distrust of practically all the peoples of Europe and Asia, and cannot believe others want peace and security as much as we do.

We must examine the common belief that our people are anti-British. There are several powerful newspapers in this country which for many years have drilled into the minds of their millions of readers hate and distrust of the British. The same newspapers and other papers have done likewise with regard to the Russians, the Jews, and, for that matter, all "foreigners," as one governor of a sovereign state used to put it.

II

Why is it then that twice within twenty-five years we have been drawn into a war on the side of Britain, France and Russia? Upon examination it might appear that we have entered both these wars for excellent and compelling reasons rather than because of the trickery and ambition of the British, as some newspapers would have us believe. It may be that we entered these wars because it was the only possible way to preserve our very freedom and independence.

It could be that we were influenced by the fact that our basic institutions, our common law, our ideas of justice and the dignity of the individual being were deprived to a great extent from the

British, the French, the Greeks and the Jews.

It might be that the fact that we are a Christian people influenced us when it was a choice between subservience (if not slavery) to the ruthless paganism of the Germans or war support of other Christian peoples. In any case, a thorough examination by the people of this country of our relations with Great Britain would do more than all the treaties in the world to strengthen our relations.

III

Another powerful prejudice which has affected our policy is our fear of Russia and communism. This prejudice can vitally affect our future. Until the revolution in Russia, we had always been on friendly terms with that nation. We had never fought her. Yet, after the revolution was established by Lenin, we refused to recognize Russia until 1933; we were the last of the major nations to do so.

When one recalls the birth of our own nation—that in 1776 our forefathers were regarded by the rest of the world as being quite as radical as Lenin was in 1920—is it not strange that we should be so harsh toward Russia? Since we have been the most successful revolutionary people in history, why are we so critical of others who follow our example?

I realize that it is not popular even to compare Russia with ourselves, and yet it is necessary to get our ideas straight. When I hear the unbridled and intemperate attacks upon Russia by some of our own people, I cannot help but be troubled. If these peo-

ple who profess such profound love and faith for our American system are sincere in this faith, then why are they so afraid of Russia? The real reason for their hate and distrust may be that they lack faith in our democratic capitalistic system.

I believe firmly in the superiority of our democratic capitalistic system, and I desire to preserve it. But we should remember that capitalism is not divine and inviolable. It was not handed down to us by the Almighty, and to question it, or test it, is neither sacrilegious nor treasonable. We have capitalism, and we can defend it, because it has by all standards of decency provided better conditions for more people than any other system on earth. It is of value to us, and is defensible, only so long as it maintains that record.

Russia is a great and powerful nation. She can become either a good friend, exerting her influence for peace and stability, or she can become an enemy using every opportunity to thwart us. The Russia of today is a product of a history less fortunate than ours. I do not believe the Soviets desire to dominate the world as the Germans did. They have given no evidence that they believe they are supermen. Russia, like America, is a nation of many races, and I can see no real reason why we cannot get along peaceably.

Another myth which confuses our attitude toward the other nations is the oft-repeated statement that "we have always been a Santa Claus to the world." The implication is that we are soft-handed, starry-eyed idealists who

know nothing of the realities of this hard-fisted world. The plausibility and the evil of this false prejudice arises from the confusion of two different ideas. The idea of charity, in regard to which we have been and should continue to be generous, is confused with the ideas that we do not know how to look after our own interests in a business deal.

IV

One often hears that Great Britain and Russia are too smart for us, that they always out-trade us. If we are so stupid, how is it that we are the richest and most powerful nation in the world?

I for one am not ready to concede that our people are inferior in brains or ability to the British or to any other people. How ridiculous it would be for the United States to refrain from dealing with other nations because we are too silly and stupid to know what we are about!

In the last analysis, each American must be fully informed of our stake in the peace and must, above all, understand the proper role which our nation must play in this modern world. We must build our foreign policy upon a profound evaluation by the people of our own self-interest, of economics, of physical power, of geographical relationships, and of fundamental human desires.

The making of peace is a process continuing from day to day, and from year to year, so long as our civilization shall last. We must have the patience and understanding to work harmoniously with the other nations in peace as in war.

ic Spiritual power alone can cope with the
sc power man has been permitted to discover

Man and the Atomic Bomb

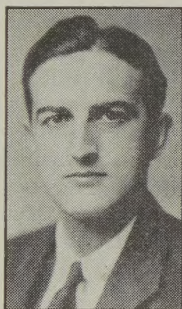
By RICHARD M. FAGLEY

(Secretary, The Commission on a Just and Durable Peace)

IF there was any doubt that beneath the crisis of the Second World War lay a more profound crisis of man, the explosions in New Mexico, Hiroshima and Nagasaki should have shattered the illusion. The fact that the illusion so widely persists reveals the depth of our present, and possibly final, crisis.

Through the sacrifices of young men and scientific discovery, our secularized society survived the crisis of Hitler's pagan conspiracy. The faith of modern man in his own self-sufficiency unfortunately also survived, weakened perhaps but not broken. Consequently, the end of one crisis becomes, with the discovery of atomic power, the beginning of a far greater crisis. From this crisis there is no escape by the ways familiar to secularism or worldliness. The inexorable "either-or" of the atomic bomb, upon which hangs the fate of life on this planet, leaves the pride of man no means by which to save itself. The only alternative to Armageddon is repentance and regeneration.

One tragic reflection of the present crisis is the picture, conjured up by some of our writers, of vast power and plenty made possible



by atomic energy. The Promised Land of freedom from want lies just ahead. Man has made the power of the sun his servant, and freed himself for luxury and leisure. How distorted is our vision to see so easily the vista of mechanical progress in this Atomic Age, and to fail to see clearly the greed, pride and fear in ourselves which have now brought us to the doorstep of doom! Of course, atomic energy can lift the burden of poverty from the backs of countless millions and give all mankind the material basis for creative living. What should be equally obvious is that only if man has a new spirit within him can he pass over into this Promised Land. The Atomic Age is otherwise almost certain to be extremely short and extremely brutish!

Equally revealing is the naive faith of many in the ability of science to control the threat of atomic bombs by creating effective counter-weapons. The end of a scientific race between the development of anti-bombs and the development of bigger, faster bombs is not hard to see. It is the end of man on this earth. Not machines, but man with God's help can con-

trol the power God has permitted man to discover.

Again, there is the common illusion that fear can protect mankind from atomic war. Fear, it is true, may help—if it leads men to seek, with a contrite heart, the protection and guidance of God. But fear by itself offers a shortcut to catastrophe. The fear of destruction from atomic bombs in the present world of competing states would insure and hasten sudden, ruthless attacks with atomic bombs. Total aggression would become the strategy for survival. As Norman Cousins writes: "If history teaches us anything, it is that the possibility of war increases in direct proportion to the effectiveness of the instruments of war."

Of a piece with the above patterns of thought is the notion that the present crisis might be exorcised if only the inventors would destroy their infernal machine, or if they would discontinue the manufacture of bombs, while the nations signed a pledge not to use them. For better or worse, however, the clock of history does not run backwards, nor can its cosmic hands be stayed by Kellogg-Briand pacts. Atomic power is here to stay for the remainder of human history. And unless man can control himself as well as atomic power according to the moral law, both will no doubt terminate within a comparatively few years.

The argument for world government as a way to control the perils and potentialities of atomic energy is logical in detail. But its fundamental premise, that changes in political institutions by themselves would assure human survival, is

false like the rest of the secularist arguments. No form of government is foolproof. No system of international controls can provide a final answer. Political institutions can be corrupted. Controls can break down.

This does not mean that the form of institution or the differences among types of political controls are unimportant. Far from it. Yet unless those who guide and those who support the governmental controls are themselves guided by that sense of human brotherhood whose one sure foundation is faith in God the Father of all men, even the best political system can fail. And failure in this Atomic Age means doom.

Twist and turn as we may, we cannot escape from this crisis by secularistic means. We are driven inexorably from one false solution to another, unless and until we seek a more profound, religious solution. A deeper faith in God and therefore in man as a child of God, and a more sacrificial effort to make brotherhood a guiding principle of society, alone offer real hope that atomic rockets can be kept under control and the new energy be put to the service of human needs. Unless men everywhere are moved to confess their own inadequacy, and seek to follow God's will rather than their own, no other strategy can save us.

The fate of the world, therefore, in a literal sense, depends upon the ability of the moral and religious forces, and above all, of the Christian churches, to call men effectively to repentance, worship, and service. The conversion of many who, as Cousins puts it, "has ex-

alted change in everything but himself," has suddenly become a life-and-death issue, not merely for individuals, but for the race.

There is little comfort in recognizing the supreme responsibility of our churches for the fate of mankind. For nineteen centuries we Christians have preached the Good News more often with our lips than with our lives. We have preached, in tolerant fashion, that "the wages of sin is death," and proceeded generally to accommodate ourselves to the society about us. And now our churches, infected with the secularist spirit, are suddenly called upon to save humanity from the impending doom created by that spirit. No, the prospect is far from comforting.

If there were only time! Time to make up for lost opportunities, time to gird up our loins for Christian evangelism and education on a scale and with an intensity worthy of our faith! But the sands of this Atomic Age ran out so quickly, and the opportunity seems so short and final. The experts believe that other states will be able to make atomic bombs in three to five years. When and if that happens, when two or more states can bring about their mutual destruction, the final race to disaster will, in all likelihood, be short indeed. Through God's mercy, a remnant in some forgotten isle or some deep tunnel might be spared to begin again the long uphill trek. We dare not, however, expect much undeserved mercy. We have had too ample warnings of judgment to mistake the consequences of continued disobedience. We know, as Major George Fielding Eliot has

pointed out, that the logical outcome of the full development and use of atomic bombs is the extinction of life on earth.

With time so short, and our unpreparedness so great, we must act not only to deepen and strengthen Christian evangelism and education for ourselves and all men, but we must also support every expedient control of atomic energy which offers the prospect of a little more time and more hopeful conditions in which to work.

The chief expedient deserving, or rather demanding, immediate attention is the establishment of international controls over all atomic power which can be used in bombs. It seems absolutely clear that the menace of atomic war would become acute if control of the bomb slipped from sole possession by the United States into the hands of two or more competing states. If that happened, and indeed it is the probable and expected development, the need to combine these separate controls into one mutual control would be desperate. Yet the very factors which made the need so tremendous—the overwhelming fear and suspicion, and the equally overwhelming tendency to attack in the hope of survival—would make international control extremely difficult if not impossible to achieve.

If international control alone offers some hope of preventing catastrophe at least temporarily (and perhaps permanently, given a new spirit in man), then the one favorable time to achieve such control is now. The reasons seem obvious. Now the initial and probably cru-

cial decision is in the hands of one state, the United States, rather than in the hands of two or more states. Now the United States has prepondering bargaining power, because of its temporary monopoly, to secure the type of international control most favorable to its own security as well as to the security of the rest of the world. Now, at the climax of a coalition victory before the spirit of co-operation has been broken by a new race for atomic armaments, is the psychological moment for agreement. Now is when the United Nations organization, untarnished by neglect, misuse or failure, offers a promising control mechanism. Every month the decision is delayed dims the prospects for success.

The present difficulties are formidable enough. Fear already stalks the halls of government and the homes of our people. The corrosive effects of fear are already seen in government policy. Every short-sighted or evil-minded politician has new fuel for the fires of nationalism or imperialism. The timid politician is paralyzed with doubts or self-concern. Others are confused by the technical difficulties. As a result, the achievement of international atomic controls even at the most favorable moment means a hard uphill campaign.

Of course, even American initiative—and no other country can take the initiative—might not succeed. The United States could not yield its monopoly to the United Nations without securing in return the maximum guarantees possible that no other nation would acquire the power to manufacture atomic

energy separately. These would no doubt require international manufacture in one form or other, effective international inspection of all industrial and laboratory facilities, pooling of atomic research and experimental equipment, perhaps international control of essential raw materials.

It is neither fitting nor expedient for Christian churches to advocate detailed technical methods of control. We do not know the manufacturing process, we are not experts in government, and we are too weak to permit divided counsels about secondary issues.

Our efforts should deal with the concrete issues of international control and national safety, not with speculative abstractions like "world government." To be sure, genuine international control over the most destructive and constructive energy yet known would have profound repercussions on international relationships. But we have neither the strength nor time to squander on what might or might not be built on international atomic control, particularly when such speculation would divide the forces of world order and provide new arguments to its opponents. We dare not be anything but intensely practical.

The relatively favorable time for action is pitifully short and all of us woefully unprepared. Let us therefore, in our weakness and ignorance seek God's strength and light. Let us in our churches and in our homes seek, in all humility, his guidance for our world, our nation, our churches and ourselves in this fateful time. Spiritual power alone can cope with atomic power.

TEXT: "Offer the sacrifices of righteousness, and put your trust in the Lord."—Psalm 4:5

The Way to Spiritual Poise

By CHAPLAIN WILLIAM F. BUTLER

HALFORD E. LUCOCK tells a story of a little ship which put out from a port on the Gulf of Mexico a few years ago. The ship was not only small and much the worse for wear: it looked like something left over from Admiral Farragut's attack on New Orleans in the Civil War.



Quite a crowd of friends of the skipper, and a chorus who came to cheer, gathered for the embarkation. They had a lot of sport. "You won't get anywhere in that tub!" was the cheering send-off. "Oh, yes, I will," confidently replied the skipper. "What makes you think so?" he was asked by many of the bystanders. "I've got a date," he replied. "I've got a date with the Gulf Stream." And he had. The skipper was a mariner first-class. He knew his winds and weather and water. He had a definite date with a power greater than himself or his little craft.

How can we be as sure of God as the captain of the little ship was sure of the Gulf Stream? We cannot always make contact with God. Sometimes we feel no answer to prayer. This experience, however, is not new. The inspired writers of the Bible experienced times

of spiritual dryness. In Psalm 22 we read: "My God, my God, why hast thou forsaken me? Why art thou so far from helping me? I cry in the daytime, but thou hearest not; and in the night season, and am not silent."

As we read on in the Psalm we find the method used to recover faith.

The psalmist saw God in the history of the nation. "Our fathers trusted in thee and thou didst deliver them. They trusted in thee, and were not confounded." He thought of the days of Abraham, whom God called for a special purpose. He remembered Moses, who led the nation out of slavery to freedom. He recalled the work of David, the great king who established the nation in a new land. He rejoiced in the work of the great prophets, who taught men of God. In all this he saw clearly that God had been at work.

I

He thought of his own personal history. Though he considered himself despised and the reproach of men, he remembered that, low as he was, God had given him the gift of life. In his youth there had been hope for the future; there had

been ideals by which to live. These came from God. With growing confidence he cried out: "Be not far from me, for trouble is near."

The 23rd Psalm, which follows the cry of despair in the first part of the 22nd Psalm, is a masterpiece of confidence and trust in God.

Our problem today is similar to that of the writer of the 22nd Psalm. We cannot always find God's help. A flood of evil overwhelms us, and we cry out in the words of the Psalmist: "Why standest thou afar off, O Lord? Why hidest thou thyself in times of struggle?" At such a time our fears of people, of daily events and of the future multiply.

It may be that we need more physical rest. Elijah, the Old Testament prophet, won a great victory over 400 prophets of Baal at Mount Carmel. This victory, however, left him exhausted and discouraged. The Lord gave him a period of rest in the mountains, then spoke to him again and gave him a new task. After rest we may be able to say: "I laid me down and slept; I awakened, for the Lord sustained me."

II

We may need to look at what God has done in the past in order to strengthen our faith for today. The Bible is the best example we have of God active in history. Here we see how the great heroes of faith rose above danger, loneliness and captivity by the power of faith and trust in God. The apostles, prophets and martyrs put their trust in God. There was not always protection from danger, but there was always power to meet danger.

The three Hebrew young men who were cast into a fiery furnace said: "Our God is able to deliver us; but if not, we will not worship the golden image which thou hast set up." A study of the Bible strengthens our faith in God.

III

The history of our nation shows the presence of God. The Pilgrim Fathers, who came seeking religious liberty, gave our nation a spiritual start. Our traditions of no classes, of equality before the law, of liberty, justice and opportunity for all are all important parts of the American dream. God is in our history. Our present power and place in world affairs is nothing less than a providential opportunity to lead the nations in the direction of a just and lasting peace. As Lincoln, in another great hour of our history, said: "We shall nobly win, or meanly lose, the last best hope of earth."

A look at one's personal life reveals many places where one has been kept by the power of God. There is the gift of life itself and its continuance. The Lord might say of us, as He said of Cyrus: "I have guided thee, though thou hast not known me." There were the words of parents, teachers and friends who inspired, counselled and helped us. A clear view of how God has guided our own personal lives helps strengthen our faith for today.

As we recover faith and trust in God we attain daily help for every situation. Roy L. Smith tells of a nervous man who was up in a plane for the first time. When he came down a friend said: "How

id you like the airplane ride?" Very well," he replied, "but I never did put my whole weight down." Some people never relax, never learn to put their burdens down. We need to learn the truth in the verse: "Cast thy burdens upon the Lord, he will sustain thee."

The Psalmist gives us a good prayer thought for any situation: "Preserve me, O God, for in thee do I put my trust." An old Negro's morning prayer was: "O Lord, help me to remember that nothin' is goin' to happen to me today that you and me together can't handle!" With such a prayer we shall find the Lord is a shield and a rock of refuge.

IV

Our faith and trust must be personal and real; we must have food for the soul, not merely relics of the past. "The faith of our fathers" must be our own faith if we are to obtain results from it. Many towns in Southern Utah have streams of irrigation water running down the sides of the street. When a resident desires to irrigate his lawn, he opens the small gate leading from the main stream to his lawn. Likewise, there is the Water of Life, available for us all; but to find it we must make a personal connection.

If we would find the Lord a refuge in time of trouble, if we would get more out of our religion, we must put more time and effort into it. A minister on vacation was

asked to preach at a village church. He took his young son along for company. As he entered the church he saw a box near the door marked "For the Poor." He put in fifty cents. At the close of the service, the layman in charge went back to the box, opened it and out came the fifty cents. He gave it to the minister. Later the minister's son said: "Dad, if you had put more in, you would have gotten more out."

If we would have freedom from worry and fears we must learn to direct our thoughts. "Thou wilt keep him in perfect peace whose mind is stayed on thee." Then at night we shall enjoy a sound sleep, for we shall be able to say: "I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety."

Our trust in God becomes more and more real as we learn to put it to work in our life. A little boy at the morning family prayers offered this prayer: "Dear Lord, help us to do what we have to do today, and to do it without squawking." We need to pray not only "God help me," but also "God use me" if we would have the full benefit of trust in God.

In dealing with life and its problems we need a firm and unbroken faith and trust in God. If at times God seems unreal and far away, meditate upon past history and your own individual life. See God active in it. Then direct your mind and life according to his will. You will find God a refuge and strength, a very present help in trouble!

☉ ONE DAY fortune knocked on a fellow's door, but he didn't hear it; he was at his neighbor's telling a hard luck story.

—RELIGIOUS TELESCOPE

THEY SAID IT!

• *An apt quotation is oft as good as an original remark*

Religious freedom that is not religious freedom for everybody is not true religious freedom for anybody.

—John Sutherland Bonnell

*

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith.

—John R. Mott

*

America is struggling with a word—that word “all.” “All men are created free and equal.” We have not been able to give it up, nor have we been able to give up to it. —E. Stanley Jones

*

I'd rather see a sermon than hear one any day; I'd rather one should walk with me than merely tell the way.

—Edgar A. Guest

*

Contemporary religion has made God out to be a foolish grandfather, a bestower of spiritual sweetmeats and celestial circus tickets.

—Bernard Iddings Bell

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Historical catastrophe seems to be nothing but chaos, which drives men to despair without the profundities of the Christian faith. And Christian faith becomes vapid and sentimental in periods of stability and peace. It recovers its own profoundest insights precisely in those periods of social chaos when all simple interpretations of life break down and force men to seek for a profounder interpretation of existence.

—Reinhold Niebuhr

Meditation is the life of the soul; action is the soul of meditation; honor is the reward of action. So meditate, that thou mayest do; so do, that thou mayest purchase honor, for which purchase give God the Glory.

—Francis Quarles

*

Reading and conversation may furnish us with many ideas of men and things, yet it is our own meditation that must form our judgment.

—I. Watts

*

What makes men good is held by some to be nature, by others habit or training, by others instruction. As for the goodness that comes by nature, this is plainly not within our control but is bestowed by some divine agency on certain people who truly deserve to be called fortunate.

—Aristotle

*

We must remember that our anxiety and heartache are only a fragment of the anxiety and heartache of the whole world. Faith in God does not mean that God will leap out of heaven and stop causes from bringing their own effect.

—Earl Riney

*

We insist on the dignity of human life and the right of all persons, whatever their class, creed or color, to contribute equally to the ordering of their own civilization. This must follow from the basic Christian teaching of the brotherhood of all peoples. . . . We declare for the democratic way of life because thus alone can we give value to Christian brotherhood in our national life. The very idea of dictatorship is wholly contrary to that equality which brotherhood implies. We can, moreover, acknowledge no human being as supreme or fit to control and order the destinies of others, whether in the political, social or economic sphere of our life.

—Sir Stafford Cripps

A plea for deeper goings in the matter of combatting immorality

The Chaplain and the Sinner

By CHAPLAIN EDGAR E. ACKERMAN

CHAPLAIN constantly rubs shoulders with it in its most obtrusive seductive forms. To bring forth a "for instance": wherever troops have been stationed on foreign soil there has been a tendency among an alarming number to follow the practice of picking up."



temptation is great. A man has been away from home for years or more; perhaps he was married only six months or less before coming overseas. He has been in combat or moving about so rapidly in all villages that he has necessarily led a comparatively rugged existence, far from all the normal relaxation and entertainment afforded by civilian life. Then suddenly he finds himself stationed in one of the larger cities. There are goodlooking women, night clubs and all that goes with it; and so goes "overboard."

I heard of one young officer who had been overseas two years, who had been exceptionally model in his conduct and more than faithful to his oath. In the turn of events he was given an administrative position in one of the larger cities, and now he is flirting with some woman in quite open adultery. I don't know what inward, moral struggle took place before he fell," but his number is legion. We cannot always say of such that "they

never were any good," for by all the standards of normal peacetime living they were.

What shall be the chaplain's attitude toward the sinner against the moral code? Shall he allow himself to become inwardly censorious of those with whom he daily associates, heaping upon them an un-

spoken judgment of scorn and increasingly drawing about himself the robes of self-righteousness? Though no word be uttered, surely such an inward attitude is bound eventually to be reflected in external ways, thus erecting a wall between him and those whom he would seek to save and to serve.

I

On the other hand, is he himself gradually to become a victim of that moral relativism which recognizes no valid standards for motive and conduct? It may be that the inhibitions of his training will keep him from showing any outward sign of weakness, yet he may find himself inwardly flirting with that outlook in which the black and white of moral decision becomes blurred into a neutral grey. At all events, as a chaplain observes the wearing-down effects of prolonged separation from home, war weariness, plus the blatant array of temptations

afforded by cultures much less restrained in their catering to the cravings of the flesh than our own, he must feel impelled to ask himself such questions as "Suppose I weren't a chaplain? Suppose I did not have a Christian home or church background? What might be my course of conduct in like circumstances?"

What shall we say then to these things? Shall we condemn or condone? What happens to our concepts of right and wrong under these circumstances?

II

The New Testament emphasis is not on the terms "right" and "wrong" but on a quality of life which is inherently destined toward either spiritual growth and endless communion with the living God or is inherently doomed to defeat, frustration, decay and death. Instead of speaking in terms of right versus wrong it speaks in terms of spiritual versus carnal, eternal versus mortal, freedom versus slavery.

Every act becomes indicative of a whole pattern of life—a pattern which is either spiritually directed or carnally directed, heading for eternal life or certain death. It is the person behind the act which is its concern, and its concern is not to judge but to save.

If we do not place our emphasis on the act but on the person behind the act, we will be moved neither by censorious judgment nor ambiguous tolerance, but by compassion and concern. But what if our proffered help be disdained, ridiculed or curtly but effectively put aside, as it will be in the majority of cases? Shall we retire to our corner of self-righteous self-pity in a huff? Not at all. Let us go one step further. We will not only see

each act as a clue to the quality of the life of which it is a part, but see that individual life as part of the total cultural pattern of which it is a part.

Everyone interprets right and wrong in terms of his total philosophy of life. But how shall we judge a philosophy of life? Not in terms of right or wrong, for then we are going around in a circle. It is decidedly a waste of breath and a begging of the question to try to induce men to refrain from doing wrong and to do right when the main question at issue is the ultimate basis on which we shall judge wrong from right.

Let us probe beneath the surface of our modern man's point of view. What made him as he is? Given the materialistic pragmatism which claims that whatever works for the time being is right and true, and given the ultimate cynicism and moral relativism to which such pragmatism inevitably leads, you have the situation in which we find ourselves today—Trueblood in his *Predicament of Modern Man* and others are beginning to point out.

III

Am I suggesting that all we need is a new intellectual point of view and that, possessing such, everyone will start doing right? Not at all. Even I am saying that before you can even begin to persuade men to "cease doing evil and do good" you must have a common denominator in terms of a philosophy of life, a scale of values which both the speaker and the listener agree upon. Otherwise, the two consciences can never meet.

There follow, it seems to me, certain conclusions: (1) Seeing that the whole moral, religious and phil-

ical climate of our day is inimical to the message of salvation which we would preach, let us not be unduly concerned if our message seems to go on deaf ears and indifferent hearts. Jesus saw the importance of the kind of soil into which a seed is sown. More and more people are coming to see that a major part of our job is to have to do with the reconditioning of the soil itself; that will require patience, faith and fortitude in large regular doses.

2) Let us not be misled by the false prophets which may and do exist to make a dazzling if temporary success; for, to change the figure, they stand on a crumbling foundation and their work will not be counted for when the final count is made. False prophets preach both from secular and religious pulpits. The latter consist of two kinds: Those who would have Christianity hop on the back of any one of the many theories of the materialist's kingdom, and those who would capitalize on the psychosis of our times, handing out their religious palliatives to quiet the nerves, but offering no permanent cure or prevention for that which has seduced the nerves to become jangled in the first place.

3) In the face of the present demand on the part of many church leaders for a sweeping religious revival, let us not forget that a counter-

revolution must take place before the soil is prepared to receive any revival that shall have lasting benefits.

In view of all this, our program must be a long-range and comprehensive one; it must take account of the rescue work to be done—the snatching of brands from the burning—as well as be aware of the necessity for a complete reconditioning of the spiritual soil of our culture.

IV

When we chaplains return to our civilian pastorates we must be prepared to become salvage companies in mending broken human relationships and morally broken-down personalities. This we must do, while at the same time we prophetically preach from pulpit, teacher's desk and the printed word those eternal religious and moral values by virtue of which life is either inherently frustrated or eternally fulfilled.

And, coming back to the first issue here raised, we can only perform such an admittedly difficult task if our hearts are filled neither with censorious judgment or blinded by a dulled, fuzzy moral vision. Surely, we need never have cause to feel hopeless or despairing about the whole situation, knowing not only that Christ came to save but also that he *can* save, reaffirming with Paul that, in the last analysis, "If God be for us, who can be against us?"

© "THERE's some universal thing that's wanting. I tell you that plumb down in the crypt and abyss of every man's heart is a hunger, a craving for other food than this earthly rubbish. Dancing and picture shows and life's-a-jolly-good-thing and beer drinking and singing music-hall songs and dancing jazz—there's nothing in all that to lift a man to God. Light! Light! Man wants light!"

—MARK SABRE in *If Winter Comes* by A. S. M. HUTCHINSON

Let the Homiletics Class Come to Order!

☺ **WE MINISTERS** of Christ must all of us learn to live dangerously—that is the life to which we are called. Wherever Christ has been truly preached always has been discovered to be a place of danger. Whenever a minister of Jesus is so effective in his call to men to follow the Christ that the enemies of God take his preaching seriously, there is always bound to be trouble. Someone will be out gunning for us.

The servant of the Master should always live in expectation of and willingness to meet the emergencies of life. I wonder if that is not something that you men in the chaplaincy can teach us anew as you come back to what we term regular pastorates. The temptation is for ministers to live a cloistered life, to get into a groove and to resent interruptions. We are not on our toes ready to meet situations whenever they arise. Surely you have learned to be ready at whatever hour a call comes and whatever situation may arise. Make up your mind never to forget that and to be rather insistent to all of us that we must not forget it.

—DR. WILLIAM B. LAMPE (*Moderator of Genl. Assembly, Presbyterian Church, USA*)

☺ **TWO BROTHERS**—one a famous baseball pitcher, the other a preacher—met after a long separation. Some time was spent in exchange of reminiscences. Then the preacher said: "How is it, Bill? Here I've spent four years in college, three years at the seminary, and you've never done anything but play ball, and now you're getting a salary of \$10,000 a year while I get \$900. I can't understand it."

Bill thought a minute, then he said: "I'll tell you how it is, Jim: it's all in the delivery."

—BENJAMIN S. WINCHESTER

☺ **PERNICIOUS ANEMIA** is the reason for much dead language in the pulpit. The words are not lively, full-blooded creatures with rosy cheeks. You can chop them up into pieces without running any risk of causing a hemorrhage. The language of the pulpit should not be deficient in red corpuscles—that is, in words with color and fire and music in them, words that catch and suggest the rich pageantry of life.

—HALFORD E. LUCCOCK

☺ **WHEN I PREACH** I regard neither doctors nor magistrates, of whom I have above forty in the congregation: I have all my eyes on the servant maids and on the children. And if the learned men are not well pleased with what they hear, well, the door is open.

—MARTIN LUTHER

☺ **WHEN ENTHUSIASM**, high hopes and true faith seem childish, when wit and mockery take the place of zeal, this diabolical substitution seems for the moment to be an intellectual advance.

—WILLIAM LYON PHELPS

☺ **A SENSE OF HUMOR** is a means of grace. "Now abideth these three," said an Irishman quoting St. Paul, "faith, hope and love. And the greatest of these is a sense of humor."

☺ **MAKE** no little plans. They have no magic to stir men's blood, and probably themselves will not be realized. Make big plans, aim high in hope and work, remembering that a noble, logical diagram once recorded will never die.

—DANIEL HUDSON BURNHAM

XT: "Many charged him that he should hold his
ace: but he cried the more a great deal."—Mark 10:48

The Wheel That Squeaked

By CHAPLAIN EUGENE A. TURNER, JR.



BARTIMEUS was a beggar who sat by the outside Jericho, taking whatever people had to give him. Because he was poor, he knew no other way to make a living, for they would not even sell pencils in those days. But as he was sitting there one day, he saw a great commotion going down the highway.

He demanded to know the cause of the tumult, and learned that Jesus was coming with a throng of clamor-mongers.

Having heard about Jesus and his marvelous powers, Bartimeus said to himself, "Here's the chance I've been waiting for," and he shouted out to Jesus with all his might. Some of the people nearby told him to keep quiet.

But up, you fool, don't you realize Jesus is a busy man? He hasn't got time to be bothered with a blind and insignificant fellow like you!" But Bartimeus only shouted all the louder and pretty soon Jesus heard him. Bartimeus said he wanted him, and the request was granted.

The obvious moral to this well-known story is that by shouting out and attracting attention a lot can be accomplished. Not only did Bartimeus benefit himself, but he showed Christ to demonstrate to all around him what he could do for man. If he had shut up and kept

quiet, as he was told to do, that never would have happened, and he never could have received help.

There's an old saying to the effect that "The wheel that makes the squeak is the wheel that gets the grease."

There's a great deal of truth in the saying. If you were riding along on a bicycle and one of the wheels began to squeak, as soon as you got home you'd get to work on that bad wheel, doing at once whatever was necessary to put it into good shape again. Well, you see, Bartimeus was the wheel that squeaked, and as a result, figuratively speaking, he got the grease.

I

Do you remember the comment the Russian press made regarding Swedish neutrality? According to the construction placed on her lack of action by the Russians, Sweden thought she stood to profit more by staying out of the war than by getting into it. Not only would she save herself the enormous expenditure of manpower and wealth but she would be in a position to benefit from the better world after the war. Well, say the Russians, now she's getting just what she deserves. She was not asked to the United Nations conference in San Francisco. Sweden, say the Russians,

held her peace instead of shouting out against wrong, and because of that she is not going to have the chance of participating in the councils of those who are committed to the making of the brave new world. According to this viewpoint, if she had plunged in there and fought like the rest, other nations would have respect for her, and she would be able to have her opinions considered.

II

There are people who say the church should remain neutral in all matters of the world, and should be concerned only with religious problems. I have never known just what was meant by "religious" concerns, for it seems to me that, since the world was created by God, everything that happens in it is of concern to him, and therefore all events are of a spiritual or religious nature.

But anyway, if we were back home, and our whole town caught on fire and began to burn up, wouldn't we all get in there and try to put it out? But if all the members of one church held aloof, and said that wasn't a religious problem, yet still expected to live in the town after we put out the fire, we wouldn't think much of them, would we? We certainly wouldn't bring them in on the planning we'd do for the rebuilding, and we might even want to run them out of town.

Likewise, when the world is on fire, we must devote all our energy to putting it out. We cannot hold our peace. We've got to help. Moreover,

when the fire is out we must help the planning of adequate fire prevention measures. If we remain neutral on any question, we simply do not expect to be invited in when rebuilding starts. If we hold our peace the way Bartimeus was told to, we will make no headway. We must keep shouting so that the world will see that the Ten Commandments, as well as the more positive teachings of Christ, have a bearing on the things that can be run, and run smoothly and to the good of all.

If we "keep shouting" about "things that belong to our peace" we can make a sightless world to see, we can help to bring order and intelligence into a confused world.

III

It was a dark, sad time—those days between Christ's death and his resurrection. It is a dark, sad time now, but a resurrection of the world will come if we as Christian citizens persistently make ourselves heard from our Christian point of view understood.

This must be done today in our letters to home and to friends, and in our conversations with all around us. It must also be done tomorrow when we go home to begin to build up and improve the "brave new world." We must not forget the importance of doing this, let us remember blind Bartimeus, the man who refused to hold his peace, but "called out the more the more great deal," and who by so doing not only helped himself but helped all mankind as well.

© TODAY the whole world is divided between human slavery and human freedom . . . between pagan brutality and the Christian ideal. We choose human freedom and the Christian ideal.—FRANKLIN DELANO ROOSEVELT

*an address to soldiers, based on
currently popular illustration*

Another Point System

By CHAPLAIN ERNEST L. BRANDIS

THE Army has no illusions about our desires to get home. It can send us all back at once, so it set up a point system for our ease.

The Point System is the Army's of determining our return to civilian life. As necessary as this is our departure from the Army, I let us to consider another critical one that we will have to measure up to in this business of returning to civilian status.

Civilians will not do quite the amount of paper work that the Army does, but they will have just as much a point system for scoring us on matters vital to civilian living. Taking the Army system of points as a basis for interpreting them into civilian standards of thinking, let's see how we stand in the civilian system:

First, what about that point for a month in the service? How much have you put in? I mean just that. It is possible to "put in" more than to less advantage in the Army anywhere else on earth. Wasted time makes more men unfit for civilian life than of working than all the combat hardships soldiers face. Civilian occupations, if you are going to get ahead in them, do not cater to lazy men. Competition is the life of business and private enterprise cannot afford to waste time with manpower and materials the way the Army must. Therefore, for every month in the

service that you really earned your salary, either in actual work, fighting or in self-study and improvement (which is deemed valuable training) give yourself a civilian point.

Next there is the time spent overseas. This can be very valuable from a civilian standpoint. In new places we meet new people, exchange ideas and methods of work. We learn to work with and get along with other people. We see their ways of living, compare them with our own and get a better appreciation of what we have and the way we live. Ways of maintaining work efficiency, even under difficult conditions, are valuable and worth a point a month in civilian points of adjustment.

Awards have their place, too. When we come home with all sorts of ribbons on our chests, we will have quite a bit to show off, but to get back into civilian ways there are three battle stars that will really count. The first is the battle with yourself. There are already more than enough weak civilian characters. They are ever ready to find ways of excusing themselves for not being fit to measure up to the standards either of the Army or of the life they find around them. Society is either all wrong, or the government or one of our allies—anybody but themselves. To stand on your own feet and be a man ready for anything that comes, to face it and fight it with the confidence and

faith of the right that is in you is a real battle.

Then there is the battle with your old job, or that new one you have been thinking about. You cannot get through that like you can an Army day and still have three meals, a place to sleep at night and a pretty good amount of security. There will be plenty of opportunities to make raids on the treasury, but that will not answer the demand within yourself to make your way in the world.

Another battle that looms for the future is the battle for our way of life. The Army cannot make peace work; that is a civilian fight.

Washington expressed so well our two-front offensives when he said that he did not lay aside the responsibilities as a citizen when he assumed the duties of a soldier.

The last set of points is based on the home. The civilian system cannot give too many points on this score. The ancient Hebrew learned the secret of the family as the vital unit in maintaining the life of a people. Every nation that has fallen into decay began its downward plunge with the weakening of the family ties. The civilian system of points should give its twelve points for each of the three principal spiritual values upon which the finest that we know of family life has always been built.

Twelve points for the strong faith of the fathers of these times! Civilian

churches cry out in their need responsible, thankful men of these times—those who have known the workings of faith in difficult times to take up the duty of passing on the heritage of our faith and of making the church what it should be.

Twelve points for the hope in the future and the family that will be discouraged by the setbacks of these present times, that will not let a cynic destroy its faith or works.

The last twelve points will be given for the value of love, in its three meanings. What could be of greater value to society than the dedicated love of a man for his wife and children? What great value there is in the tolerant understanding love of a man for his fellowmen, regardless of how they may differ as to governments, color or creed. If we respect each other's individual rights and give each an equal portion of justice under law, we have indeed learned a great lesson. Great values also found in the respectful love of a man for his highest ideals, his religion—the very sense of values that have brought him up from savagery to the spiritual values that keep him humble, human and honorable.

To get out of the Army we are counting our Army points. If we keep in mind our civilian score, we can render the greatest possible service to our time, our people, our country and our God.

Ⓢ MILITARY ALLIANCE, balances of power, League of Nations all in turn failed. . . . We have had our last chance. If we do not now devise some greater and more equitable system Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh.

—GENERAL DOUGLAS MACARTHUR

*"In no great numbers," is this
man's reply to our title query*

Are They Turning to Religion?

By CHAPLAIN WILLARD S. SMITH

CHRISTIAN leaders everywhere are raising this question today—and the question deserves an honest answer: "Are the men in the service turning to religion?" In current religious periodicals, newsletters from our denominational headquarters, even in the newspapers we read of young men who have decided to go into the ministry; we see pictures of soldiers being baptized in the Mediterranean or in the South Pacific. We read quotations from letters to the home church or from various societies telling how groups of men have formed Bible study groups. Flyers tell how they have prayed on their missions and later experienced a miraculous escape from death that has convinced them they owe God alone to thank.

I do not doubt these testimonies for the moment. But to take them as representative, and because of them to see millions of service men becoming devoutly religious, is to let wishful thinking take the place of facts. Such is my conclusion based on over two and a half years as a chaplain. True, I can speak only for conditions as I have found them in some of the best camps in the States, in England and in France. If my report brings rebuttals and proof that the situation is different in other theaters, then



shall I say: God be praise!

But in all honesty I must confess I see no marked increase in religious interest among men of the Army. Attendance at chapel here in France is about the same as it was back in the States—just average. Men who went to church at home attend chapel service in the Army. And those who seldom went to church at home seldom go now. The men who attended Christian Endeavor and young people's meetings are the ones who are interested in discussion groups and Bible study classes now. A few, of course, do become interested for the first time; perhaps they like the chaplain, or the services provide a break in the monotony of life. We hope and pray it is that they have found something new and worthwhile to change their lives—permanently.

I

To help understand the situation, we need always to remember that the average soldier, the American GI, is not only the muddy, tired, fighting doughboy who has been at the front. True it is that many of these men who have felt death breathing its lethal poison upon their cheeks have turned the other to the clean breath of God. But even then only a small proportion found God in a foxhole,

and will keep close to him forever.

But the American soldier, I say, is not only the man who has been on the battling line; he is the MP directing traffic in Cherbourg, the quartermaster soldier checking supplies at a hundred depots, the driver rolling the GMCs across to wherever there are men who need food, ammunition, gasoline. He is the man in my ordnance battalion repairing trucks ten hours a day six days a week, the mail clerks at the APOs, the ward orderly in the hospital, the baker, the welder, the typist, the electrician, the artist, the plumber, the butcher. He is the engineer building a bridge, or the fellow who is clearing the mud from a back road.

The whole world over, the American soldier is doing every job under the sun, and doing it well. But why do the folks at home expect men doing these jobs to develop a particular interest in religion? Why do they think there is something about the grind of Army life, with its monotonous routine—the rain and the mud, the absence of loved ones with their blessed influence, the lack of restraint when men live together for months and even years—to turn men whom the church failed to reach when they were at home into fervent seekers of religion?

II

I assure you that Pvt. Joe Jones' bunk seems a lot more inviting on a Sunday morning than any bed with an inner-spring mattress ever slept in by Mr. Jones back home! Remember that he has practically no other time to call his own except Sunday, and often only part of that. Unless he is one of those who got the church-going habit in civilian life he is likely

to write those letters, wash those socks, or just loaf around and call his time his own while he can.

Does this mean that the chaplains are falling down on their job? Is it their fault that so comparatively few men (even Catholic men are not attending mass as they usually do) come to chapel? Well, I am willing to take my share of the blame for what I have failed to do. My abilities and talents are no greater than those of many other chaplains, but I have earnestly striven to use to the full what abilities I have.

III

At a recent meeting of the chaplains of my section I put this question to them bluntly, the same question I am seeking to answer without pulling any punches: Are the men turning to religion?

The unanimous and unhesitating answer was, "No." As chaplains we regretted that this had to be the answer. The church leaders and workers—those in whose hands is the planning for the church of the future and in whose hearts is a burning desire to see the church rise to the challenge of tomorrow—should know these facts.

The church is entering an era of such opportunity as it never had before. Men and women are returning to their home towns. War and time will have changed them, but they will be interested in the kind of community they will find—whether the promises made in good faith will be kept, whether the intangible things for which they have given their service will find tangible expression. They have come to believe that, in truth, democracy and Christianity are cut from the same cloth. They will watch

to see what the church is going to do about expressed ideals, principles and plans—local, national and worldwide. They will look for a constructive, realistic program that will definitely link the life of the church to the life of the community.

Most of all, the returning service man will want a practical, he-man religion. The differences in biblical interpretation that have given birth to a multitude of Protestant denominations will be of no real interest. In the Army he has seen united Protestantism at work, and he is going to want to know why it can't function so in civilian life.

How are the church folk going to answer him? Theology that has been the forte of many church members (often to the detriment of their Christianity) will be to him no valid reason for a divided church of Christ. The GI will readily admit the necessity of theology but will be no more interested in it than the average person listening to a radio program is interested in electronics.

Whatever program the church decides on is going to need devout leadership. A small part of that lead-

ership will no doubt be found among the ranks of the returning men and women. But there will not be an upsurge of interest in religion sufficient to justify the hopes entertained by some of those at home.

IV

The immediate program of the church is of first importance now that war is ended. The church cannot afford to wait to prepare its program; and consecrated leaders, especially lay-leaders with breadth and depth as well as height to their vision, must lay the groundwork. We chaplains, returning to our pulpits, will gladly take our places with the experience of these years to help us understand the men who come back and the problems of the church we serve. But we, too, will need lay-leaders to help us to plan the future, and *all* will need the grace of God to work out what can be the greatest period in the history of the world.

I am confident that many service men and women will return from the far corners of the earth looking to the church for counsel and help. But will the church be ready for them?

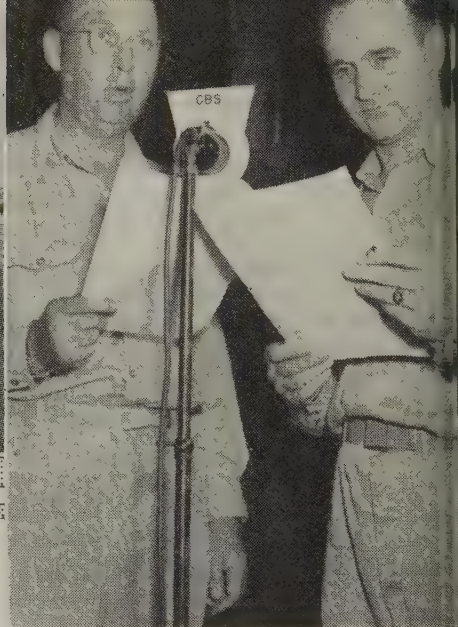
China's Door Wide Open

☉ THAT THE WORK OF GOD may go forward without break in the countries ravaged by war, the Christian churches in this country must help to rebuild and re-equip some of the churches, hospitals and colleges in Europe and Asia destroyed by war. The door is wide open in China for the Christian message. Never before have I seen such receptivity and open-mindedness towards religion as on my forty-four-day trek from Shanghai to Chungking during the last months of 1944. The call in China for Christian-trained leadership in our national life is insistent and sincere. To produce this leadership and to carry on the work of the Kingdom in Asia, the meeting-ground of Oriental, Slavic and Anglo-Saxon cultures, is the immediate task before the church in China.

—T. Z. Koo



(ABOVE) The lovely little Quonset-style chapel for the Seabees at Tinian, where Chaplain Walter White does the greeting.

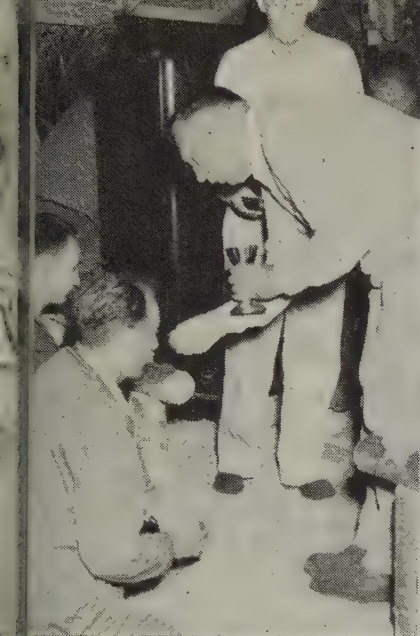


(ABOVE, RIGHT) Marianas Chaplain Clinton A. Neyman and Chaplain R. M. Schwyhart do a bit of broadcasting over the Guam radio.

Chaplain and C

(BELOW) Giving you a rough idea of the size of the crowds attending services at the Naval Base at Saipan. Chaplain Earl Van Best, a former missionary to Japan, was the minister in charge here at the time the photo below was made.





(ABOVE) At Tarawa this attractive little memorial chapel has been built at the entrance to one of the American cemeteries.

(ABOVE, LEFT) Chaplain Neyman administering Holy Communion at the Doughboy Chapel on Ulithi. Chaplain R. D. Workman looks on.

the Pacific

(LEFT) Another sample of the "cemetery chapels" built at many places in the Pacific. This one is on Peleliu Island.

(BELOW) One of many chapels built by and for Guam Seabees.



- TEXT: "If thou hadst known . . . the things which belong unto thy peace!"—Luke 19:42

The Conditions of Peace

By CHAPLAIN LAWRENCE D. GRAVES

GERMANY illustrates, as Jerusalem did of old, Christ's words, "They will not leave one stone upon another within you because you did not know when God visited you."

On V-E Day, a wave of relief and joy swept over our beloved homelands and in the ranks of our soldiers here in Europe.

On V-J Day an even greater joy filled our hearts as we turned our thoughts to ways of peace.

But do we really know the "conditions of peace"? What guarantee do we have that our civilization may not also go down to some similar defeat and our cities become smoking heaps of gray ruin? Can we say there is no similarity between our civilization and that of Germany?

Every GI I have met remarks on the identity between his home and Germany. Many soldiers have been astonished at the prevalence of religion and the observance of the practice of worship throughout Germany.

Can we say that we surpass them in thrift, ingenuity, scientific assiduity or love of the beautiful? Any soldier will bear me out in saying that nowhere save in his own country has he seen more order, beauty (where it has escaped the violence of war) and evidence of the sturdy virtues of thrift and industry than in Germany.



Whatever it is we call modern culture, that which we share in common with Germany, certainly does not constitute what Christ calls "the conditions of peace."

I

The conditions of peace are first of all within. Christ faces Jerusalem, not Rome.

as he pronounces these bitter words. He is not unaware of the potential menace of the powerful forces surrounding the tiny Israelitish state but it is not these he would invoke and dissuade. This is a situation which no brilliant statesman can mend by the strategem of treaties. The wrong and the distemper lie within.

Nothing can stave off a conflict when the conditions of peace are ignored, for they are spiritual and within.

The wave of the future rises out of the cross currents of today. Neither man nor well-built cities can withstand the violence of the storm that deluges the foundation when the conditions of peace are held in contempt.

St. John's Gospel relates the story of Jesus at the well where he is confronted with a bad woman and also a Samaritan. Jesus was hurt as only he could be hurt by one thing she said to him, "How is it that thou

ing a Jew, asketh drink of me, who is a Samaritan?"

This is a clue as to what Jesus saw from the mountain where he wept over Jerusalem—man against man, coloring and polluting the stream of community life; men hating each other on such superficial grounds as race, color or nationality. Another element in that same wave which devastated Jerusalem was the disparity between the ragged and diseased poor and the powerful few. At the very outset of his ministry Jesus announced, "I've come to preach the Gospel to the poor." And he did in a ministry which was marked by his concern for the helpless and the suffering. Still another feverish part of the life of Jerusalem was her seething nationalism, which was nothing more than a national superiority complex. Ardent patriots, forgetting all else save "the land and the people," goaded their enemies and encouraged suspicion and fear. These things Jesus saw very clearly and he predicted on that basis the approaching disaster which nothing could stave off. The prevention of this crumbling ruin lies not in the outward symbols of power, strong symmetrical walls and beautiful edifices where learning and religion are enshrined. Were that so, Jerusalem would have endured, and likewise Berlin. To make our foundations indestructible they must conform to Christ's natural and inevitable kingdom of God.

II

Our ideals as a democratic nation make the most room for the conditions of peace that have ever been known. But in practice there exists in our national life easily recognizable counterparts of old Jerusalem. Men still

hate other men for no better reason than the color of their skin, or the section of country or city they happen to live in. Men still encourage injustice for no better reason than that the poor deserve no better. The complex of national ends to be served still figures large in treatment of other peoples of the world. I could fortify the foregoing statements, but any honest American can do the same.

When a city is levelled to the ground and there, naked and solitary, stands some seemingly miraculously preserved church building, which the airmen strove hard to isolate, one realizes how great a thing the church is. It comes almost as a revelation that the one and only thing worth preserving in an evil generation is the church. On this and this alone can any civilization build with, and not against the laws of life. It is only when all other masonry around it falls that we realize both how weak and how important it is.

III

Christianity has never been the strongest voice in Germany, as it is not now in America. For that reason we may not say that "Christian" nations were struggling in this present war. Judging by members of Christians alone, America is predominantly un-Christian.

As a nation, our candid self-examination must make us fearless critics of those pagan tendencies which set man against man in contesting whatever aspiration there is seeking for recognition and self-realization. "In Christ there is neither bond nor free, male nor female." The distinctions we make between people are incompatible in Christ. We may not care to close with Christ in his explana-

tion of human relationships on the grounds that it is impracticable. However that may be, peace as I understand it is attainable only as a nation can and will accept and put to use the principles of human brotherhood in its making.

When a nation violates, in any degree, the sacredness of human personality, that nation encourages the doom that has befallen the fascist nations. Is it not significant that with the European collapse thousands of Polish, Russian and French people,

who once were slaves, tramped the roads back to home and loved ones "Displaced persons" we have called them, in this crisis.

So long as there are displaced, disinherited or dishonored folks anywhere in this world of ours, there is certain to be sympathetic discomfort in the heart of God. Something fundamental in the nature of things was wantonly disdained by the fascist system and the universe backfired as it can be guaranteed to do down to the end of time.



BRIEFLY SAID

The Ten Commandments and the multiplication table are in no danger of being outmoded.

It is a sad religion that is never strong except when its owner is sick.

There was a man once who was really indispensable. But he has long been dead. His name was Adam.

The best place to find a helping hand is at the end of your own arm.

It is so easy to think our weaknesses have been inherited and that our virtues are original.

It takes a strong will-power to overcome a weak conscience.

That which costs the least is always worth it.

It is always little people who create big problems.

The goalposts are never set up in center field.

There is no place where temptation's whisper can't reach you.

The lower the ceiling the greater the peril for the flier.

The faith of your friend is a lamplight; don't snuff it!

To mean anything to God, prayer must mean something to us.

The fellow who jumps at conclusions isn't always certain of a happy landing.

Prejudice is being down on what you are not up on.

Many a man tries to break himself of bad habits only after bad habits have broken him.

Sometimes a man thinks he has a clear conscience when he has only a poor memory.

TOWARD A LASTING PEACE

A monthly analysis, prepared in co-operation with the Carnegie Endowment for International Peace, of current endeavors in the field of peace-planning

By JACOB SIMPSON PAYTON

Yesterday

ON THE 1,365th day of its duration, war ceased for America. Stepping from his plane, "Bataan," on Atsugi airfield, Japan, General Douglas MacArthur said: "It's been a long, hard road from Melbourne to Tokyo." Other generals had recorded similar impressions after driving the Wehrmacht from the African deserts, across Sicily and across the length of Italy to the Alps, and from the beaches of Normandy across 700 miles of Fortress Europa into prison-pens within the Reich.

To reduce the Imperial Japanese Navy "from a first-class sea power to a naval nonentity" is a story of tragic episodes and heroic endurance, as Admiral Chester W. Nimitz well knows. The admiral's area of sea and islands comprised an expanse 22 times as large as the United States, and an ocean area larger than all the continents combined. And, were all the missions flown by our airmen placed end to end, they might have blazed a trail to the moon.

That was the world of yesterday. Tirelessly and speedily, amid disappointments and reversals beneath the roofs of Washington, the machinery was set in motion that transformed the land into one vast armory. To research laboratories men of many skills were summoned. Nearly a hundred million tons of steel per year flowed molten from the mills, were fabricated, assembled, inspected, dispatched and,

in the form of weaponry, were manned by American fighters. Ships sped down the ways, and half-tracks, tanks and planes from the assembly lines. Reserve piles of scrap and raw materials rose like mountains.

So was written the stupendous epic of extended supply lines, of transportation, of fuel and munitions for the service of America's fighting manhood, 12,000,000 strong. It was an achievement never before approached in all the annals of time. But it belongs to yesterday.

Today

TODAY Washington is the center of a new world. The guns are silent; the tanks have stopped rolling; the last bombing mission has been flown. There are no future D-days on the calendar. At the dramatic signing of the surrender instrument aboard the U.S.S. *Missouri*, General MacArthur pictured the emergence of this changed condition thus: "The skies no longer rain death; the seas bear only commerce; men everywhere walk upright in the sunlight. The entire world is quietly at peace."

It is natural and proper that the first thoughts of Americans should be of their returning loved ones and of the major part they have played in restoring law and order to the world. And no exultations over victories won are free from the solemnizing thoughts of those who return not from battle. Beneath many distant

white crosses the world 'round, and beneath the waves of the Seven Seas, are hidden the treasures that to bereaved hearts will cancel all other costs of this war when finally computed. They are part of the irrecoverable losses beyond the power of a generous government to repay.

From Washington the world today appears to be pretty badly used up. Cities turned into places of desolation, and whole populations threatened with cold and hunger and disease, have become a part of humanity's heritage. Perhaps it may be but a stage in the schooling to which God must subject his children before they are able to learn the sorrows and the destruction they visit upon themselves by their own follies.

If we look to the seas, it is to see them strewn either with wrecks gathering barnacles, or bearing armed fleets which one can hardly reconcile with an era of peace. If we survey the lands that have known battle, we see tanks rusting in their tracks, useless supply and munition dumps, and stands of rifles covering acres which the vanquished have laid down.

After months of the most careful planning, one of the most gigantic and perplexing undertakings of the government is to dispose of its surplus war materials. With casualties of all nations totaling 40,000,000 and an expenditure of one trillion dollars, the world today is beginning to realize the cost-mark of this war.

According to Emperor Hirohito, the atomic bomb was a factor in hastening Japan's capitulation. It was worth the cost of production amounting to \$2,000,000,000 if it terminated the slaughter and maiming of American youth. Since an atomic bomb is not a very welcome object to have stored

nearby, one wonders about the whereabouts of the balance remaining from those dropped on Hiroshima and Nagasaki. In the world of today can anyone conceive of anything more useless than an atomic bomb?

Sufficient gratitude cannot be expressed over the arrival of a day when no single human being remains a target for destruction. Nor can the day since Pearl Harbor be dismissed as "the chronicle of wasted time" when one reflects on the prevalence of the powers of light over those of darkness. Nevertheless the salvage piles are heaped high with cartridges and cannons, bombs and bayonets, tanks and torpedoes, rifles and rockets, mortars and machine guns, and every other instrument of death known to ordnance. He who takes inventory of America's present possessions must move through an assortment of precious things to come upon the scrapheap left by war by which they were maintained.

Tomorrow

☛ BUT WASHINGTON faces tomorrow. President Truman symbolized the turning from things past to those of the future when recently he removed from his desk in the White House a modern gun and replaced it with a modern plow.

More than a century has passed since Eli Whitney (whose invention, the cotton gin, had enriched America more than any other single discovery) walked into the office of the Secretary of War. His countrymen had rewarded him with broken promises, litigation and threatening poverty. From a bag he emptied upon a table a strange assortment of pieces of wood and metal. Quickly he assembled the parts, with the result that from the hetero-

genous pile emerged ten rifles. The first demonstration of interchangeable parts which was to revolutionize industry was made in the interest of making war more efficient. Since then our government has never slackened its pace in quest of obtaining the most deadly weapons capable of production at topmost speed.

Until the United Nations organization perfects some state of security for which all Americans pray, it is hardly probable that the Departments of War and the Navy will abandon this policy of seeking to obtain superiority in the means of waging war. Nevertheless, the plow has replaced the gun as the symbol of our times. Agriculture remains the basic industry of America with its 25,079,000 citizens obtaining a livelihood from the soil. It is a matter of history that when the United States Treasury was once literally embarrassed because of its huge surplus it was when an unprecedented number of plowmen produced the great harvests. The waves of prosperity that have swept the land had their origin on the fertile midwestern prairies after the pioneers arrived with their plows swung from their wagonbeds.

Washington, however, has more than plows in mind. Other farm machinery, household appliances, automobiles and the innumerable gadgets the production of which the war so abruptly interrupted, must replace the guns. Suddenly the things that belong to peace have been given priority.

Frequently it has been pointed out by our statesmen and war chieftains that it is one thing to make an enemy drop his rifle and quite another to rid his mind of the purpose for which that rifle was used. Secretary of State Byrnes has described the necessity

Recommended Reading

SEVERAL widely read books dealing with international and domestic problems are listed below. Publishers and prices are given so that chaplains may order from the publishers, from denominational book stores, or through the General Commission:

United Nations Primer. By Sigrid Arne. \$1. Farrar and Rinehart, New York City.

Economics of Peace. By K. E. Boulding. \$2.75. Prentice-Hall, 70 Fifth Ave., New York, N. Y.

Free State: Some consideration of its practical value. By D. W. Brogan. \$2. Alfred Knopf, New York, N. Y.

Basis of Soviet Strength. By G. B. Cressey. \$3. Whittlesey House.

The Big Three: United States, Britain and Russia. By D. J. Dallin. \$2.50. Yale University Press, New Haven 7, Conn.

German Record: A Political Portrait. By William Ebenstein. \$3. Farrar and Rinehart, New York, N. Y.

Japanese Nation. By J. F. Embree. \$3. Farrar and Rinehart.

Total War and the Human Mind. By Major A. M. Meerloo. \$1.75. International University Press.

America's Place in the World. By Nathaniel Pfeffer. \$2.75. Viking Press.

Re-educating Germany. By Werner Richter. \$3.50. University of Chicago Press, 55th and Ellis Ave., Chicago, Ill.

Balance of Tomorrow. By Robert Strausz-Hupe. \$3.50. G. P. Putnam's Sons, New York, N. Y.

and the difficulty of this undertaking as follows:

"So we come to the second phase of our war against Japan what might be called the spiritual disarmament of the people of that nation—to make them want peace instead of wanting war. This is in some respects a more difficult task than that of effecting physical disarmament. Attitudes of

the mind cannot be changed at the points of bayonets or merely by the issuance of edicts."

So Washington faces tomorrow. Yesterday her offices were secret places in which worried men wrestled with gigantic problems, received tidings of disheartening reversals and dispersed the might of weaponry and manhood to the fields of carnage. Her homes were scenes of sorrowful leave-takings, of waitings in indescribably anxiety, and often of the arrival of messages that ended forever the dearest dreams and hopes.

Today Washington rests from the strife, thankful in her weariness for hard-won victories, but in her triumph surveying the costs with a determination that hereafter she will seek to

rebuild the shattered world in such a fashion that there will be no recurrence of the accursed thing called war.

Today her dwellings are scenes of home-comings—lads in khaki and blue, bronzed and beribboned, with tragic stories of comrades lost and with evidences of confusion over how to assume the course from which war called them.

For individuals as for nations there is no yesterday however dismal, no present however visited with confusion, but that has a tomorrow of promise. Under God, the Government at Washington plans for that tomorrow. And from the rising of the sun until the going down thereof peace is on the schedule.



On the Nature of the Church to Come

(One Chaplain's Idea)

☞ IT IS IMPROBABLE that any chaplain who has been at all close to combat will ever be as narrow again.

When a mere bit of ack-ack or machine-gun fire separates you from death, every man is driven to essentials. Then there is no time for John Calvin's Institutes: but there is time and place for the Twenty-Third Psalm, the Lord's Prayer, the Beatitudes.

This may be disappointing to the theologians. Not so to the men. When a man is religious at all, in combat he spends his time with essentials. Denominational fences are hardly observed, for the emphasis is on the plain synoptic teachings of the Master. Only a broadened church will challenge the majority of men—some of whom never before paid any attention to organized religion. Narrow churches will drive them to political and religious demagoguery and sensationalism.

Some chaplains may have to find new church homes. They may not be accepted in their old denominational structures. A leader being a person who has a following, they may have to step outside and draw together small groups of veterans and their families into a new church—a broad fellowship like the early followers of Christ.

—CHAPLAIN GEORGE PARKER WEISS

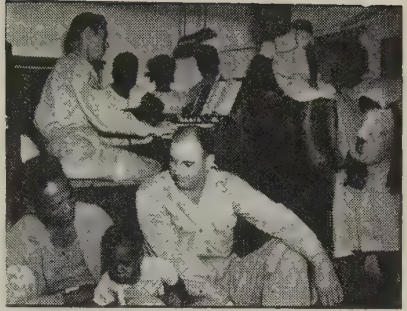
Organ Concert

IN NEW CALEDONIA

By CHAPLAIN WM. S. CHRISTIE

THE people of a native Protestant mission in New Caledonia crowded into their bare-walled chapel and witnessed what they considered two great miracles. They saw their first motion picture—C. B. DeMille's "King of Kings" brought to them by Chaplain Lonnie W. Knight, the island command chaplain—and heard the sound of a Hammond electric organ whose music first frightened and then thrilled them.

Early in 1944 four organs were allotted to New Caledonia: one for the Protestant Temple, one for St. Joseph's Cathedral in Noumea, the third for the headquarters chapel—and there were so many requests for the fourth that Chaplain Edward J. Kroencke, chief chaplain of the South Pacific Area, decided that the best solution to the problem would be to make the organ available to all. With this thought in mind, he designed a trailer, approximately twenty feet long and divided in two sections: for the PA system, loud speakers and accommodations for two folding beds, and the organ in the front compartment. One side of the trailer drops to serve as a platform for outdoor services. The



Chaplain Knight with father and frightened child. Cpl. Long is seated at the organ

generator and oil drums are carried in a 6'x6' truck which tows the trailer. When the organ is in use the generator provides energy to run the organ, light the trailer, operate the PA system, and, on occasion, run a motion-picture projector.

On one trip to a native mission, the trailer and its organ were the center of attraction. People gathered cautiously around, peered at the oil drums, the murmuring generator and the beautiful mahogany organ. And when Corporal Vinson F. Long, T/5, began the evening's concert, some of the natives backed away, alarmed by the strange sound. But before long they were crowding around, sitting beside the organist, sliding into the opened compartments behind the organ or resting cross-legged on the grass. This was magic to them.

And thus it was that the organ, built into a specially designed trailer, opened a new world of sound for these natives who before had heard no music but the beating of their drums, the weird moaning of the tribal chants and the wheezing, unmelodic efforts of the ancient pump organ in their mission church.

This same organ has been transported by truck to outlying New Caledonian posts to thrill thousands of Americans, to give their prayers a melody and their hymns strength.



Wonder and surprise is written on the faces of mothers and children (U. S. Signal Corps)

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

To "PRIMING THE PUMP"

Short Cuts

❑ OLD, OLD STUFF, this idea of short cuts in life, and dangers that they often present. But it is a good subject to preach about, just because the temptation to take all kinds of short cuts is about the commonest temptation we meet in our daily life.

A good kick-off might be to retell the story of one of the worst tragedies in Amercian history, the story of the Donner Party crossing, or trying to cross, the Sierra Nevada Mountains in the Gold Rush of 1849 and the years following. The Donner Party was a company of twenty wagons and more than a hundred persons—men, women and children. The leaders decided that they did not want to waste time going across the mountains into California by the main trail. That took too long. They would beat the game by taking a short cut mapped out by a man named Hastings who, it proved, didn't know anything sure about the new, short trail. So they said good-bye to the "hidebound conservatives" who clung to the established trail over which thousands had gone safely, and cut off across the short trail. They encountered difficulties on the desert, which held them back when they should have been pushing on to the mountains in their frantic race with winter. The oxen could not climb the



BY HALFORD
LUCCOCK, D.D.

mountain sides, nor could the wagons squeeze through many of the narrow gaps. The Indians ran off their cattle and horses, the heavy snows caught up with them. Then horror came into the camp. Nearly half the party died before the rescue party could reach them, and the remaining part were on the verge, or, as

some say, over the verge, of cannibalism. Thus ended the most famous "short cut" in American annals.

Something like that tragedy is matched daily in multitudes of lives. All kinds of short cuts promise much and end in ruin. For instance, sexual promiscuity is, to some, an alluring short cut to love. And how many are lured by the prospects of a financial short cut to wealth? Trickery, embezzlement, gambling, all appear to many as promising short cuts, avoiding the rigors of the long, straight road.

There are many other kinds of short cuts. Jesus said the straight and narrow way, not the corkscrew, short cut is the way that leads to Life.

Anecdotes and Drama

❑ THE HEART of the Christian gospel is not an exhortation to "try hard to be good." That would be no gospel at all. The gospel is the good news of God's gift in Christ, a possession to be received, a fellowship with God that can be established, forgiveness for the

past, new power for the present, and enlistment in the service of a brotherhood. Salvation, in a very real sense, is the finding of a new center of life. It is a new center for devotion—Christ—and a new goal for endeavor which enlarges and changes life.

Edith Wharton, the novelist, once wrote a few words about writing fiction, which has a suggestive picture on this point: "I do not see how a person can write real fiction without a philosophy of life. It is that which changes an anecdote into a drama." Salvation is just that: a process of changing a series of anecdotes into a drama. One of the largest liabilities of life is that it may be largely a collection of trivial anecdotes with nothing to lift them into great and high meaning. Life may become a sort of crazy quilt, full of many spots of bright color, notable in themselves often, but not brought into any meaningful whole.

Consider how Jesus' faith in God, his relationship to God's purpose, lifted his life out of anecdotes. It is very striking that all the records of his life which we have in the four gospels are a collection of disjointed anecdotes. His seems to have been about the most anecdotal life that was ever lived. So much of his life was made up of detours and interruptions. Yet this welter of anecdotes was lifted by Jesus' philosophy of life into "the world's greatest drama." Here was his philosophy, "My meat and drink is to do the will of him that sent me." This double thread, his relationship to God and his commission by God, made the most marvellously unified personality and life which the world has ever seen. It is the same double thread which runs through any life which brings salvation.

True Greatness

THE STORY that is printed in the next two paragraphs is an old "chestnut." But it is a good "chestnut," and it makes a good getaway into a really big theme. The paragraphs in quotes were written by a girl twelve years old in the Sunday school of St. Georges Episcopal Church, New York City. The teacher had asked the students to write an essay giving their idea on the theme "True Greatness." This is what one little girl wrote:

"A person can never get true greatness by trying for it. You can get it when you are not looking for it. It is nice to have good clothes; it makes it a lot easier to act decent. But it is a sign of true greatness to act when you have not got them just as good as if you had. One time when Ma was a little girl they had a bird at their house called Bill that broke his leg. They thought they would have to kill him, but next morning they found him propped up sort of sideways, on his good leg, singing.

"Once there was a woman that had done a big washing and hung it on a line. The line broke and let it down in the mud, but she didn't say a word, only did it all over again, and this time she spread it on the grass where it couldn't fall. But that night a dog with dirty feet ran over it. When she saw what was done, she sat down and did not cry a bit. All she said was, 'Ain't it queer he didn't miss nothing?' That was true greatness but it is only people who have done washing that know it."

Thus endeth the story. Incidentally, there is a line in it that Shakespeare might well have considered a good day's work; it is the words, "propped up sort of sideways on his good leg." The Army and Navy know a lot about

people who have done great things propped up "sort of sideways." Some of the finest things ever done in the world have been done by people "propped up sort of sideways."

Now go on to show what Jesus said about true greatness. Here's the text, "He that is greatest among you . . ." (Matthew 23:1).

The Highest Heredity

¶ DAVID STARR JORDAN, for many years President of Stanford University, gave a lot of time during his life to enforcing one idea connected with heredity. He used to ask people to remember that the highest heredity which any man got was not from his grandfathers, but from *himself*. What we get from our ancestors is important. Every year that passes brings a new understanding of how important it is. But it is still true that "every man is his own most important ancestor." The classic picture of the Three Fates blindly spinning and cutting the thread of life, is behind the times. In important ways, we handle the shears ourselves.

This thought is not merely poetry but fact: "The child is father to the man." The man of forty or fifty is under the grip of "a dead hand," but it is not so much that of his father or grandfather, as of the boy of fifteen or twenty that he used to be. It is "the vanished yesterdays" which are the tyrants of tomorrow.

So this is a big question to ask. "You there, twenty or twenty-five years of age—what kind of heredity are you leaving to the man of forty and fifty, who will have only what you leave him, the physical and mental and spiritual accumulations of the years through which you are now passing? What kind of ancestor are

you planning to make yourself?

The final point may well be that this truth, while sobering, is at bottom a great message of hope. If we think that the limits of our possibility are finally fixed at birth, that makes for inertia, irresponsibility and despair. But to know that today we are creating our own tomorrows is a sobering and ennobling inspiration.

Seven Blunders of the World

¶ DON'T BLAME ME if this topic for a sermon seems foolish to you. It is just a topic I saw announced on a bulletin board a few years ago as I drove by. I'm not driving much farther than the grocery store these days, so I do not get around to see so many bulletin boards! But there it is. You have all heard of the Seven Wonders of the World, but I'm willing to bet a dollar that there isn't a single chaplain who reads these lines who can recall four of the traditional Seven Wonders of the ancient world off hand. Here they are (sure, you're right, I just looked them up!): The Egyptian Pyramids, the Mausoleum at Halicarnassus, the Hanging Gardens of Babylon, the Temple of Artemis at Ephesus, the Statue of Zeus by Phidias at Olympia, the Colossus of Rhodes and the Pharos at Alexandria.

All right. Do you get any inspiration on the topic? What are the seven greatest *blunders* of the world? What might be seven common blunders which men are open to make in personal life, or in national and international life? And how might they escape making these blunders? To begin with, there are lots of blunders recorded in the Gospels: think of the rich young ruler, the rich fool, the foolish virgins, Judas—there are a lot of them!

A soap-maker who was a skeptic d to a minister with whom he was talking: "The gospel which you each has not done much good in the world. I see lots of wickedness and many wicked people." The minister remained silent until they came upon the children who were making mud pies. Then he said: "Soap hasn't done much good in the world, for I see there's still much dirt and many dirty people." "Well," answered the manufacturer, "soap is useful only when it is applied." "Exactly," was the minister's reply, "so it is with the gospel we proclaim."

"Tumbleweeds who want to blow me," is Ladd Haystead's description of war-workers long exiled in the west. Of the eight mountain states it pointed out that all save Utah and Nevada have had declining populations since 1940. The Missouri Basin also suffered a ten per cent decline. Now with the war over, many are apprehensive lest these human tumbleweeds may blow straight across their native states to the Pacific coast. Religion also has its "tumbleweeds." One never knows where they will stop.

In *The Autobiography of a Curmudgeon* Harold L. Ickes declares that if there "is anyone who really wants to develop a curmudgeonly disposition, let him limit himself to fifteen cents worth of food (mostly fried corn) a day, or live in Chicago for one cold winter in a heatless bare shell of a house. I promise him that in time he will be able to curdle the

sweetest milk that ever came off the farm, merely by looking at it." Certainly the Secretary of the Interior did some heroic living during his student days at the University of Chicago when for want of heat he was obliged to study in ear-muffs, a heavy ulster and gloves. Of course Mr. Ickes is not the sourpuss he claims to be, but granted he were, he over-estimates poverty as its source. Usually those who have known deprivation and penury become the gentlest and most sympathetic of mortals rather than boastful curmudgeons.

When the Royal Chapel at Buckingham Palace was bombed, some beautiful and valuable things were destroyed.

But among the treasures which escaped was the King's family Bible—on the flyleaves of which are recorded the royal births, marriages and deaths for several generations.

The secretary who found the Bible among the ruins wrote to a friend saying: "We took it as an omen of what is going to survive when this war is finally over."—*Religious Telescope*.

Dorothy Thompson, in an article in *The Ladies' Home Journal*, written from Palestine, says: "The Bible, whose every word is testified to in stones in this land wherefrom I write, has one ever-recurring refrain from the mouths of its poets and prophets, and records one ever-recurring fact: that great civilizations perish when men turn from God and fail to walk in the paths of righteousness, justice, and mercy."

Lord Halifax has been entertaining colleagues with a story about a speaking trip to Iowa.

"After one speech," relates his lordship, "an old farmer told me I was making a great contribution to American understanding of the British. I asked him how.

"Well," he said, 'before we heard you, we used to be scared of the British. We thought they could outsmart us. Hearing you, we ain't afraid no more.'"—*Capper's Weekly*.

••

Rupert Hughes has said this concerning Winston Churchill's disastrous defeat in the Dardanelles in World War I: "After the war was over it was learned that the Turks who fought so bravely at Gallipoli had accepted defeat and were about to retreat. If the British Commander had held on an hour or so longer, a glorious victory would have given Churchill gleaming fame as a great strategist. But the British withdrew and Churchill was denounced as a fool and a monumental blunderer. He lost his post in the Admiralty and in the cabinet. He was a finished wreck in 1916." In August, 1940, after France had collapsed, this same "finished wreck" was the deliverer of England from Nazism. "We are fighting by ourselves alone," he said; then uttered this great rallying command: "Let us therefore brace ourselves to our duties, and so bear ourselves that, if the British Empire and its Commonwealth lasts for a thousand years men will say: 'This was their finest hour.'"

••

Mr. John Wanamaker, prominent Philadelphia merchant, was once asked, "How do you get time to run a great Sabbath school, with the business of your stores, your Postmaster Generalship, and all the other tremendous obligations of your life?" The great Sabbath school superin-

tendent and United States Cabinet officer replied: "Why, the Sabbath school is my business. All those other things are just things. Fifty-five years ago I decided that God's promise was sure, 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you'.

••

When the Japanese were in control in this area of the Philippines, the conquered Filipinos continued to have their fiestas from time to time, in spite of their condition.

According to custom, during a fiesta the local band of musicians goes around the neighborhood playing lively tunes. By a coincidence, the band was passing a house which, unknown to them, was being used as guerrilla headquarters. When the guerrillas inside heard the brass-throated music they rushed out of the house, surrounded the musicians and demanded that the "Star Spangled Banner" be played at once. This the band was compelled to do on pain of having their throats cut as collaborators with the Japanese. So the trembling musicians played the "Star Spangled Banner" in the middle of Japanese-controlled territory.

But immediately afterward, with only a pause long enough for breath, they started to play some other tune quickly. This was done so that if the Japanese heard the music, they might even if they recognized the forbidden tune, believe that they had been mistaken.

This story, as told to me by a Filipino farmer, makes me think of great many Christians. They play a gospel tune bravely in the midst of the kingdom of evil. Circumstances compel us to bear witness for Christ once in a while. But when we have finished bearing witness, we sometimes quickly change to some popular tune that the world expects to hear. It is the tune of a harmless reformer.

rmless because no one intends to
rmit any blood to be shed over the
ues raised. The Christian gospel is
t another harmless melody played
"Vanity Fair" where it can be had
hire. It is a dangerous song in the
orld of things-as-they-are.

The people in the ancient city de-
ribed in the Acts of the Apostles
id of Paul and Silas, "Behold, they
at have turned the world upside
wn are come hither also" (Acts
7). They recognized the tune for
hat it is, a call to battle. Sin and
il may hush it for a time but if this
ng be played often enough and long
ough it will bring a response from
e people. They will lift up their
ices to join in the music and with
e help of God they will become free.

—CHAPLAIN MARVIN E. MARIS

Dr. S. Parkes Cadman told of Bishop
ndolph S. Foster that for thirty
ars, following his wife's death, he
lked a lonely road. But on Sunday
ghts, when the sun was low, he
ed to sit down and talk with his wife
though she were present with him
the room. "Mary," he would say,
have found it a little hard to preach
lay, but I felt your presence with
e and you gave me strength." Many
you have been sustained by the
esence of a loved one during your
onths or years of separation, and
ow how true it is that the strength
orded by that precious companion-
p is still available.

A friend of Alfred Lord Tennyson
nt to visit him. As they were walk-
g in the great poet's garden, the
end asked him, "What do you think
Christ?" Stooping down to examine
flower at his feet, Tennyson said,
hat the sunshine is to that flower,
e Lord Jesus Christ is to my soul."
rist is the light of the soul; he floods
with sunshine; he purifies it with

his life-giving rays; he prevents decay
and death and makes the pathway
bright as the day.

Haydn, the musician, when asked
how he regained his inner strength
after a period of hard work replied:
"In my home I have a small chapel.
When I feel wearied because of my
work, I go there and pray. This
remedy has never failed me."

Christ's viewpoint was always the
individual. He was concerned about
the crowds, but only as they were
made up of individuals. You see a
forest in the distance; it is impressive
as it adds to the beauty of the land-
scape, but it is only when you single
out a tree that you begin to realize
its beauty and poetry. As men think
of a tree so our Lord thinks of men
as individuals. "The Master never
saw a name, a title, or a crown. He
only saw a man."

Dr. Matthew Brown Riddle used to
speak of "the infinite capacity of the
human mind to resist the entrance of
knowledge."

At eighty-three years of age, Glad-
stone was Premier of England for the
third time. Someone asked him, "Mr.
Gladstone, how old is old?" He replied,
"Gentlemen, we are always as young
as our impulses to discover new ex-
periences." The same question was
asked of Edwin Markham and he re-
plied, "Pay no attention to it what-
ever; we are never old so long as we
have a job and enthusiasm to ac-
complish."

Joseph Conrad exclaimed: "Give
me the right word, and the right ac-
cent, and I will move the world!" The
right word is God; the right accent,
man redeemed in Christ.

B A C K F I R E

• A department devoted to
your right to disagree!

The Chaplain and His C.O.

I FOR ONE, cannot conscientiously urge my minister friends to enter the Chaplain Corps. The chaplain finds himself a part of a confining circle. Many times he must conform to "orders" that he knows are impossible. Then he has the difficult problem of trying to justify them to the enlisted men. Even among chaplains themselves there is not that loyalty and co-operation that one would expect. Beneath a pleasant expression, the lips and the pen express thoughts that are damning to a "particular" chaplain. I know of one Army chaplain who was relieved because he was considered to be too militant a Protestant. I have yet to hear anything about a Catholic chaplain and his vehemence in propagating his faith. I have not known any such who were anything else but ardent in their beliefs. They will not permit their men to attend a general service conducted by a Protestant minister.

The chaplain is part and parcel of the Army and is thus under its jurisdiction. This is confining and limiting. He is not always permitted to hold services because of the whims of a C.O. His 66-1 file carries his efficiency rating, made by a C.O. who does not understand the chaplain's work. He just is not physically able to observe the chaplain at work. The chaplain is different from any other officer. (*Name withheld by request*)

The Chaplain's Future

WE CHAPLAINS know the future we face. The ministers in civilian pastorates are entrenched; we are outsiders. We have no ill feelings in this matter: it is just one of those things. Our peace-loving public will soon forget everything connected with the war, even the sacrifice of human lives. The chaplain may be looked upon as a militant, dangerous to the Peace. His military career won't count for much in the average church. When we take off our uniform (with or without "fruit salad") we will be just another "guy named Joe." In some respects we will have been on a detour; we are now back on the main highway, changed, different,

wiser—and better able to do a job, if we had one!

In the Army we have learned that no man can do his best if he is economically strangled. Most churches have never learned the lesson. They want a million-dollar preacher on a six-bit salary. The servant may be worthy of his hire, but the preacher is required to maintain a professional standard of living on a garbage-collector's wages. Unlike others, we cannot go back to a well-paid job and the church will not suddenly become generous.

All we ask is a chance, an opportunity to serve with a degree of freedom, to fight every inch of ground worth holding. The ministry is a "magnificent obsession." It is the lure of the intangible, the eternal.

In many ways, I have passed "beyond" beyond being quizzed about my orthodoxy, beyond denominational bickering and institutional self-sufficiency. It's time to break the bonds of indifference, complacency, spiritual illiteracy. We must remove the partitions that divide us. When the church—the soldier who faces an important objective—faces danger and death with high moral courage and prophetic insight, we might be somewhere; we might even persuade the Lord to lead us.

So the chaplain's future is none too clear or certain. He has only one hope: to move ahead and make the most of every unexpected event. Friends along the way are valuable. Our own Church Committee on War Service is endeavoring to return the chaplains to civilian ministry; but this organization is at the mercy of the churches. How many churches will seek ministers from this source?—CHAPLAIN BEN W. SINDERSON

Profanity's Prevalence

JUST a word of appreciation for your and inspiring magazine.

I agree with the disgust expressed in the article "Incurred in Line of Duty." Many of our boys find it too easy to make a promise, to give in to the lower moral standard found around here at least. The people seem to live in a different "moral" universe than we do at home.

Another problem I would like to see discussed is the prevalence of profanity among our armed forces. What can we do to convince our men that it is a vicious and degrading habit that they are allowing to dominate their thoughts and speech?

—CHAPLAIN JAMES H. ...

PERSONALS

President Truman attended worship services while at the Potsdam Conference. CHAPLAIN LAWRENCE M. NELSON, a United Lutheran minister from Sarasota, Florida, conducted the services assisted by CHAPLAIN NEST E. NORTEN, JR., Southern Baptist minister of Midlothian, Va. On the President's return trip, services held aboard the *U.S.S. Augusta* were in charge of CHAPLAIN NANNETH PERKINS of Savona, N. Y.

CHAPLAIN JAMES T. BOLDING and CHAPLAIN JOHN R. STREVG are now on duty in the Office of the Chief of Chaplains. Chaplain Bolding recently returned from duty with the Fifth and Seventh Armies in Sicily, Italy and France. He was formerly pastor of the Nevada Baptist Church, Texas. Chaplain Strevig is a veteran of the African and Italian campaigns, having served with the First Armored Division.

Chaplains in Europe have reported that there are new opportunities for religious ministry since V-E Day. CHAPLAIN YODER LEITH of the Presbytery of Pittsburgh reports that the men are keeping up their church attendance splendidly. He further states that he believes that our combat troops will return to the States as strong supporters of their local churches.

Seven Jewish chaplains have received the Army's Bronze Star award for gallantry in action. They are CHAPLAINS DAVID EICHORN, HERMAN DICKER, NORMAN FELDHEYM, JACOB OTT, ERNEST LORGE, AARON KAHAN and AROLD GOLDFARB.

CHAPLAIN FRANK E. REYNOLDS, Evangelical and Reformed minister who served on Aradawa, Saipan and in other areas of the Pacific, has made the suggestion that every well-bodied graduate of our seminaries be sent for at least a year into the foreign mission field. He thinks that this sort of "internship" might work miracles in the promotion of the world-wide task of the church.

The Navy Department has announced the death of two chaplains in the torpedoing of a Japanese prison ship in Subic Bay, Manila, December 15, 1944. They were CHAPLAIN HERBERT RAY TRUMP, Columbus, Ohio, and CHAPLAIN DAVID L. QUINN, Crisfield, Md. Chaplain Trump is the first Lutheran Navy chaplain reported killed in this war. Chaplain Quinn was a clergyman of the Episcopal Church.

CHAPLAIN EUGENE G. STONE wrote from Arlon, Belgium, that the beautiful city of 12,000 in which he is located was founded by the Romans. He reported that one Sunday he conducted four services with three different language groups. Chaplain Stone was formerly pastor of Marple Presbyterian Church, Broomall, Pa.

CHIEF OF CHAPLAINS LUTHER D. MILLER has been awarded the Legion of Merit in ceremonies held in Washington, D. C.

CHAPLAIN SAMUEL B. BENNETT has been given a letter authorizing him to wear the commendation ribbon for his services aboard the *U.S.S. Enterprise*. Chaplain Bennett was formerly pastor of the Methodist Church, Vickery, Texas.

Last reports show that there are 277 Jewish chaplains, of whom 236 are in the Army, 40 in the Navy and 1 in the Maritime Service.

The *Croix de Guerre* has been awarded in London to CHAPLAIN WILLIAM E. HOFFENBACHER for valor in aiding the wounded in the European campaign. The chaplain was formerly rector of an Episcopal Church in Chicago, Ill.

CHAPLAIN WILLIAM D. VEAZIE of Portland, Ore., a veteran of the Battle of the Bulge, has described as "tremendous" the attendance of Nazi prisoners at religious services held by clergymen taken from the prisoners' ranks.

The first class was graduated from the Fort Oglethorpe Chaplains' School August 11, 1945. One hundred thirty-three chaplains were in attendance for the basic course and 20 for the advanced course.



Bishop G. Bromley Oxnam, pres. of the Federal Council of Churches and chairman of the SMCL, with chaplains in Casablanca. This photo, taken in front of the chapel at the Casablanca Air Base during the bishop's recent tour of the European and Mediterranean Theaters, shows, from left to right: Chaplains R. T. Osborne, Albert S. Trickett, Bishop Oxnam, Chaplains L. Burdick, Robt. W. Pratt and Wilbur Horltdt, and Dr. Ralph Stody of New York.

CHIEF OF ARMY CHAPLAINS LUTHER D. MILLER and CHIEF OF NAVY CHAPLAINS WILLIAM N. THOMAS held a joint service of thanksgiving for peace in the East Room of the White House, Washington, D. C., on Sunday, August 19.



It has been reported that CHAPLAIN CLARENCE GRIGGS was killed in action on Okinawa. A native of Temple, Texas, the chaplain was a graduate of Fiske University and Union Theological Seminary.



CHAPLAIN ROBERT D. WORKMAN, former Chief of Chaplains of the Navy, was awarded the Legion of Merit in ceremonies at a dinner held in his honor on September 18 in New York City.



CHAPLAIN WALTER F. MACGOWAN recently met in Germany a former school teacher from Cincinnati. The woman had married and moved to Germany prior to the war and, with the help of Chaplain MacGowan, was able to get in touch with relatives and friends in the United States.



CHAPLAINS F. C. F. RANDOLPH, L. B. GILBERT and FERDINAND L. HIPPS have held daily vacation Bible schools for three summers in Fort Knox, Ky., and the surrounding residential sections.

A baptismal font has been presented to the parish church of Kirkbean, Dumfriesshire, by officers and men of the U. S. Navy stationed in Great Britain. The memorial honors Job Paul Jones who was born in the Scottish parish in 1747. Assisting at the presentation ceremony was Navy Chaplain E. H. CHANDLER of Boston.



CHAPLAINS' CASUALTIES (As of August 31, 1945)

Battle Deaths	.....
Non-battle Deaths	.....
Declared Dead	.....
Missing in Action	.....
Wounded in Action	 23
Detained by the Enemy	.....
Repatriated	.....

CHAPLAINS' DECORATIONS (As of August 31, 1945)

Distinguished Service Cross	.....
Distinguished Service Medal	.....
Legion of Merit	.....
Silver Star	 11
Silver Star Oakleaf	.....
Soldier's Medal	.....
Bronze Star	 77
Bronze Star Oakleaf	.....
Air Medal	.....
Purple Heart	 23
Purple Heart Oakleaf	.....
Foreign Decorations	.....

(1,038 chaplains have received 1,326 decorations)

plans to establish religious centers in many during the coming years of occupation have been drawn up by the chaplains' department of the 21st British Army. Each center will have a chaplain's house, library, recreation room. It is planned to distribute religious literature and make use of religious programs sponsored by the British Broadcasting System.



CHAPLAIN GEORGE F. RIXEY participated in special services commemorating the 200th anniversary of the birth of Francis Asbury, first Methodist Bishop in America. Ceremonies were held at the monument of Bishop Asbury, Washington, D. C., on August 19, 1945.



CAPT. MILDRED McAFFEE, Director Women's Naval Reserve and DR. DOUGLAS HORTON, member of the General Council of Congregational-Christian Churches, were married

at Jaffrey, N. H., on August 10, 1945. The officiating clergymen were Dr. George W. Brown, of Princeton, New Jersey, brother-in-law of Captain McAfee, and Dr. Lynn Harold Hough, Dean of Drew Theological Seminary, and brother-in-law of Dr. Horton. The bride is the commanding officer of the WAVEs, and is on leave as President of Wellesley College. Dr. Horton is chairman of the Congregational-Christian Chaplains Committee within the General Commission on Army and Navy Chaplains.



ADMIRAL and MRS. THOMAS E. HART, of Sharon, Pa., and Washington, D. C., have announced the engagement of their daughter, Miss Harriet Taft Hart, to CHAPLAIN FRANCIS B. SAYRE, JR. Before entering the Navy in 1942, Chaplain Sayre was assistant rector of Christ Church, Cambridge, Mass. He has been assigned for duty as Staff Chaplain to the Commander, Philippine Sea Frontier.



Chaplains who attended conference held at Grenier Field, Manchester, N. H., under the supervision of Chaplain William V. Morgan, ATC North Atlantic Division Chaplain, are, left to right: (FIRST ROW) Gynther A. Storaasli, Air Chaplain; Paul J. Giegerich, ATC Staff Chaplain and William V. Morgan; (SECOND ROW) Edward J. Barber, Horace R. Frerking, John O. Hanson, Barton L. McElroy, Harold H. Gordon; (THIRD ROW) Ira E. Sherman, George A. Mayday, John A. Turner, Edward J. Hayes; (FOURTH ROW) Laurence J. Lynch, William M. Brown, James T. Kilbride, Fay H. Prince, Edmund D. Viser, Stephen T. Mayer; (FIFTH ROW) M. K. Fahnstrom, Wm. G. Woods, C. J. Shaughnessy, Thomas C. Hanlon, Uriel K. Peregó.



CHAPLAINS MEETING ON GUAM—Part of the chaplains who are serving on Guam and in the Marianas, with former Chief of Navy Chaplains Robert D. Workman. Island Chaplain R. Blomquist (with an expanse of white socks showing) is seated at the left. Workman seated from his left.

CHAPLAIN DONALD W. MAYBERRY, former pastor of St. Paul's Episcopal Church, Brunswick, Me., has been awarded the Bronze Star Medal for meritorious service during the battle for Okinawa.



BISHOP EDWIN F. LEE, Director of the General Commission, upon his arrival in the Philippines was a luncheon guest at the home of GENERAL DOUGLAS MACARTHUR. He also had interviews with ADMIRAL CHESTER NIMITZ, ADMIRAL THOMAS C. KINKAID and COMMODORE AUSTIN. Among the chaplains whom he had met during the early part of his itineracy were: FRANCIS LEE ALBERT, R. M. SCHWYHART, CLINTON A. NEYMAN, EDWARD L. R. ELSON, JOHN S. BENNETT, ORA J. COHEE, CHARLES E. SHULMAN.



The first edition of *Under the Southern Cross*, church paper of Navy men on the Admiralties, appeared on August 17, 1945. A chaplain's assistant spent an entire day figuring a way to improve church attendance and the paper was the result.



CHAPLAIN WILLIAM N. THOMAS, Chief of Chaplains, United States Navy, represented Secretary of the Navy Forrestal at the victory services, Washington, D. C., conducted by Archbishop Athenagoras, head of the Greek Orthodox Church in America.

CHAPLAINS SAMUEL BENNETT, USN, and W. F. CUTHRIELL, USMC, have received letters of commendation with authorization to wear the commendation ribbon—Chaplain Bennett for his services aboard the carrier *U.S.S. Enterprise* and Chaplain Cuthriell for meritorious conduct as a division chaplain during the assault and capture of Iwo Jima.



CHAPLAIN CHARLES BUCHANAN ROBINSON, USNR, has been commended for outstanding services rendered when the aircraft carrier *Enterprise* was struck by an enemy bomb. Before entering the service, he served as pastor of Chambers Memorial Presbyterian Church, Rutledge, Pa.



CHAPLAIN FERNANDO A. LAXAMANA, recently returned to his native Philippines, said: "When the American soldiers landed here, they gave away their excess clothing and rations until the situation came so critical that the Army intervened."



DR. HENRY VAN DUSEN has announced that Union Theological Seminary has inaugurated a \$60,000 program to provide scholarships for returning servicemen interested in training for the ministry. He stated that a series of refresher courses for returning chaplains will be offered during this academic year.

FINALLY, BRETHREN . . .

The editor reports on chaplains at Okinawa and Iwo Jima

NOW that the war is over, we can be thankful for many things, both great and small. The big blessings born of peace will be mentioned adequately and at length elsewhere in this journal. Here let us raise our voice in thanks for a little thing—to the lifting of censorship.

It seems ages now that we've been operating with the Government in keeping the enemy bewildered about us and that. Things such as addresses and locations of chaplains, for example. We've had to dampen the interest of many a story by hiding you chaplains in the vast obscurity of somewhere in —" or discreetly keeping you and your outfits away behind cryptic APOs and FPOs. We've always had to be especially careful not to mention specific numbers of chaplains in any given area lest the enemy, familiar with our system of supplying one chaplain for every thousand or so men, be given a key to our total strength there.

So it comes as a relief to be able to shout loud, and with no fear of contributing to the possible death of hundreds of our men or to the failure of some gigantic operation: "On Okinawa, I found no fewer than 300 chaplains ministering valiantly to the 370,000 of our armed forces, and conducting no fewer than 2,000 services a week." It's a sign of our long repressed yearning for facts that we'll even statistics palatable!

Our big C-46 dropped down out of the sky upon Okinawa on Independence Day. By then, according to

an optimistic official announcement, the island had been "secured" for several days. But to anybody actually on Okinawa then it seemed that the word "secure" had been used a trifle prematurely. Especially when you could go southward below Naha, or northward into the mountains, and find many thousands of Japs still eager to make your life expectancy very insecure indeed. Or when, on that same day, you had to stuff your ears against the terrific blasts resulting from a Kamikaze pilot seeking his ancestors among one of our huge ammunition dumps.

A half mile away the explosions induced by the suicider's landing were energetically heaving our heavy stuff heavenward (and continued to do so for 48 hours), alternating star shells with blockbusters as though trying to make the thing pretty as well as pretty deafening, when I finally reached the Island Chaplain's tent-office. Here I found CHAPLAIN O. G. GROTEFEND (Am. Luth.) pleating his brows over ways and means to get more supplies and more chaplains to keep up with the heavy casualties and heavier demands on his section. I found him right then trying to find space for the eighteen tons of religious supplies which had been called for by the men and their chaplains, supplies which he had somehow bought, borrowed or begged (perhaps even "requisitioned") from all kinds of sources. Keeping enough communion wine on hand was a tough assignment. Besides the usual difficulties of supplying a hotly contested

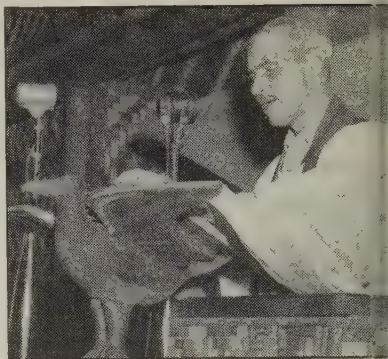
area, there were the incursions made by anonymous alcoholics among the GIs who thought it not robbery to pilfer the padres' supplies in search of more spiritous liquid than Okinawa's highly chlorinated water.

Despite the loss of several good men and the tremendous additions being made to personnel on Okinawa, Grotefend told me that "all through the rugged operations here we have had at least one service weekly within a half mile of every man on the island." Of that he was proud—as he had a right to be. He also chortled with good reason, over the chapel attendances, which he was at pains to point out, always showed the biggest up-sweeps *after* a battle. This he considered pretty clear evidence for the durability of much of the too-often-maligned "foxhole religion."

ASSOCIATED with Grotefend at the Island Command on Okinawa, I found CHAPLAINS A. A. BLUMQUIST (N. Bapt.) and MORTON HICKMAN (Presb. USA), and also CHAPLAINS M. J. CROSSON (R. Cath.) and HARRY Z. SCHECTMAN (Jewish). They called themselves "the first sergeants for chaplains" and the "Marthas of the Chaplain Corps." They were a hard-working, highly efficient and good-humored crew, and only an urge to get a bit closer to the lines could persuade me to leave them and their inspiring philosophy.

On the way out, I contacted CHAPLAIN VENICE L. WUNNEBERGER (S. Bapt.) who was doing a fine piece of work with prisoners of war. At the PW camp he had unearthed 42 Christians, and was conducting regular services with them in addition to carrying his specified duties with his own outfit.

A man of many talents and long



Chaplain O. G. Grotefend broadcasting Sunday sermon from a native-built chapel.

experience in the corps is CHAPLAIN ROY N. HILLYER (N. Bapt.), senior chaplain of the Tenth Army. Close friend of Lt. General Joseph Stilwell, Hillyer reminds you a bit of "Vinegar Joe" sans the vinegar. He has the same brusque energy, delightful informality and complete competency in his that distinguishes Stilwell in his.

Strictly a front-line operator, Hillyer has had more than his share of close shaves in the war. And he seemed always to be on hand when things significant to religion in the war were happening. We sat in a weather-beaten tent, beneath the flak of which he had dug an ingenious bomb shelter and "flak retreat," and talked for hours. With a little prompting, Hillyer can produce more stories than you can get out of some fellow with an atomic blast. So I produced

One of his best had to do with a community of 150 Christians he discovered in a tiny village on Okinawa shortly after the first landing had been made. It seems that some thirty years ago a Methodist missionary had passed through the Ryukyus, stopped at a remote region on Okinawa

awa only long enough to make a couple of converts, and then had gone on to Japan, leaving behind just a bible and the adjuration to grow in grace. Since then the village had seen no other missionary, contacted no other Christians. But when the U. S. forces swept in, there were 150 Christians to greet them. And they were Christians of a surprisingly high spiritual I.Q., a development that could have come only from a diligent study of the Word of God and their spirit-guided attempts to make their daily living match the Christ's.

Another "find" of Hillyer's was a Christian Japanese named Kuro Ikeda. This man, who turned out to be a close friend of Toyohiko Kagawa, was the Chief Public Procurator for Okinawa, an appointee of the Emperor. He was being held incommunicado by the Army Intelligence, but we wangled permission to talk with him—through

an interpreter, since he could read English but was not adept at speaking it. He hadn't been advised that we were coming, so the way we found him could not have been staged for our benefit—he was reading a copy of *The Link!* Unlike most high officials taken prisoner up to that time, Ikeda was transparently frank, and had freely supplied the Intelligence with full information. He seemed to be the same with us, talking eagerly of the Christian Church situation in Japan and expressing the opinion that "it is good for my country that the Americans have come." And his words, unlike many others we'd heard in chats with prisoners, seemed to have a ring of sincerity to them.

Chaplain Hillyer's chapel was a hospital tent. Bomb flange cases served as pews and 75 mm. gun shells for vases. The altar was built out of wood salvaged from a destroyed Japa-



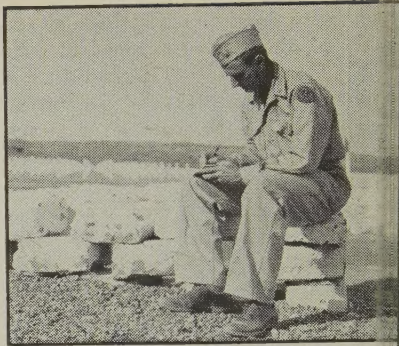
Chaplain Roy N. Hillyer talking to boys right on front lines during campaign for Naha. A shell hit one hundred feet from this spot shortly after photo was taken.

nese building. And the chapel was unfailingly jammed to the standing-room-only stage at every service.

It was a pleasure too to meet here CHAPLAIN C. R. STINETTE, JR. (Prot. Episcopal), the Tenth Army's headquarters chaplain. A most stimulating fellow, this Stinette, and he gave us some excellent suggestions for this magazine. He has been a tireless recruiter for the church while he has been in the service, and at the time of my visit had 25 GIs diligently studying for the ministry under his guidance.

Pressing further into the still insecure "secured" sections of Okinawa, I came upon CHAPLAIN RICHARD HOLZ (Salvation Army), who ministers to the 872nd Engineer Aviation Battalion. Holz had a jeep of ancient vintage called "Sweet Chariot," so dubbed by his boys because they hoped it soon would "be a-comin' for to carry them home." And in this bone-racking equippage we set out to view the battlefields that still were smoking from the intense combat in the Naha-Shuri area. It was a ride your editor will never forget—nor perhaps ever recover from. But it was worth it, not so much because of the sights seen as the insights gained from this efficient and effervescent chaplain.

NEXT port of call was Iwo Jima. During my limited stay at this tragic little isle, I had opportunity to get acquainted with several chaplains hitherto known to me only by name or through correspondence. Island Chaplain is GEORGE S. WIERZALIS (Roman Catholic), whose co-operation with his Protestant chaplains was an encouraging thing to see. He bent every effort to make my stay enjoyable, placed a sizable increased order



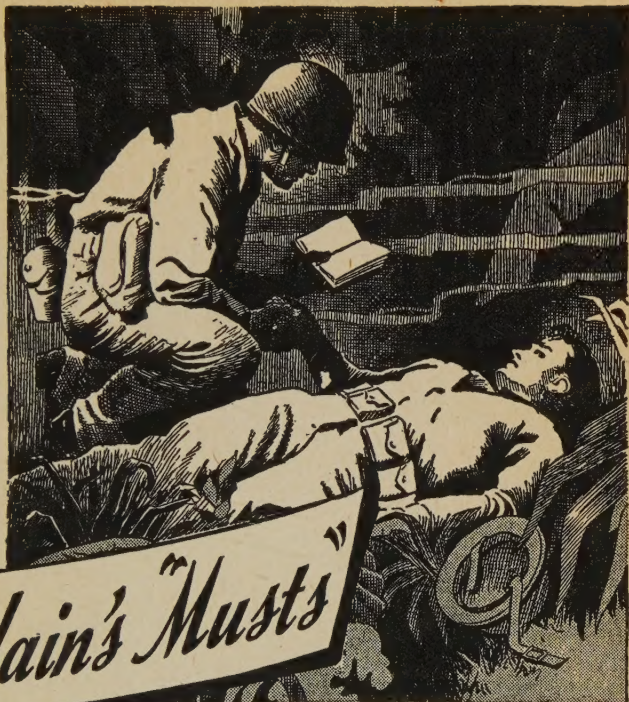
The editor takes notes at the Third Marine Division Cemetery on Iwo Jima

for *Link* magazine, and manifest an active interest in this journal.

Working with Wierzalis at Island Command was CHAPLAIN ROBERT FRICKE (Luth., Mo. Synod), who conducted me on a tour of Iwo from sulphur pits and torturous caves. Mt. Suribachi and Iwo's chapels erected on spots sanctified by the blood of hundreds of our men.

OVER at the 232nd General Hospital I found another amiable friend whom I'd known only through correspondence. He was CHAPLAIN HAROLD SCOGGINS (Methodist). Scoggins spent his first night in a bomb crater, and his next month in foxholes. "They told me I was too old for combat," he said with a wry grin, "but I showed them!" And judging from the excellent signs of the work he was doing, Scoggins had showed them many other things too. A visit with him was as refreshing as the ice-cold Coca-Cola he managed to dig up for me—the first I'd had since leaving the States two months before.

(Next month: Chaplains visited in China, India, Egypt, North Africa and points west.)



E. F. CALL-BULLETIN

A Chaplain's "Must's"

A Chaplain must go where men are cowards—and be courageous;
 He must go where men are evil—and be good;
 He must go where men are fearful—and be fearless;
 He must go where men are foul—and be clean;
 He must go where men are hateful—and be love;
 He must go where men are slaves—and be free;
 He must go where men are victims—and be victorious;
 He must go where men are CHRISTLESS—and be CHRISTIAN.

—Contributed by CPL. CLEON MOORE, 563rd S.A.W. Bn.





The After Years

By CHAPLAIN HERMAN L. BARBERY

—Transport Chaplain, BNPE, Boston, Mass.

THERE shall be gladness in the after years
When softened are the sorrows of these days.
And joy in going forth on quiet ways
That once knew bitter conflict and strong tears.
New days shall come! Beneath tomorrow's skies
Lovers shall stand and smile where heroes fell,
Heaven shall kiss the fields men knew as hell,
And songs of peace and praise shall freely rise.
True men shall speak the truth where traitors lied,
Where the tyrant's word was grimly spoken,
Right shall rule. Where youthful sires were broken,
The old shall rest, the young shall run glad-eyed.
O then, remember those of land, air, sea,
Who fought and fell that these high joys might be!

